

THE
TESTAMENT
OF THE
Twelve PATRIARCHS,

The Sons of JACOB.

Translated out of Greek into Latine by Robert Grosstest
Sometime Bishop of Lincoln: And out of his Copy into
French and Dutch by others, and now Englished.

To the credit whereof, an ancient Greek Copy written in Parchment is kept in the University Library of Cambridge.



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To the Christian Reader.



Lbeit these our happy days,
 in some respect, good Chri-
 stian, have and enjoy divers
 and sundry works tending
 to the subversion of *Belial*,
 and the erection of godliness; yet con-
 sidering that as earthly, so we spiritual
 Souldiers seldom run to the watch without
 alarm; I thought it convenient to call upon
 you with this grave and godly book, of long
 time hid in Hebrew, now come to light in
 English. The malice of the Jewish people
 in concealing it, by reason of Christ the
 righteous so often prefigured, was intolerable;
 but the singular providence of God in
 preserving it, unspeakable, and now at last
 though chargeable, yet fruitful is the ex-
 pressing, and Printing in our natural Lan-
 guage of this so worthy, so golden a writ:
 Being of it self without the accessary paint-
 ing of eloquent speech, a Mirrour for Prin-
 ces, a Preacher for all Christians, a beautiful
 Glas for Women, for Children, Servants,
 and such like; A wise plausible, and most
 ready Schoolmaster, for to apply to eve-
 ry particular estate his peculiar property.

To the Christian Reader

Art thou a Prince, a Magistrate, a Ruler,
let Juda rule thee : If thou thinkest upon
manly courage, he teacheth Valiantness : If
thou seek to govern aright, he willett thee
to fly tyranny : If thou thirst after manners
of life, he soundeth it out, that vain glory,
fornication, and discord, blemish, weaken,
and at length utterly consume nobility. Let
me proceed further and ask a question : Art
thou a Bishop, a Minister, a Preacher of
Christs birth, life and death ? Behold *Levi*
as a Lanthorn. Thou canst teach thy self, but
he can teach thee better : Thou speakest to
others, hearken to him that talketh to thee
of thy office, how holy it is, how honoura-
ble, the contemners thereof how miserable ;
by whom begun, continued, and confirmed :
Of thy state of life, what, and how it should
be, *Nunquam sine Sale, si in Sole*: to be short,
of thy blessedness, if thou art godly, wise,
and learned : Of thine and their plagues
where thou livest, if wicked and ignorant.
What should I say more ? Look upon *Jacob*,
O you Parents, peruse the 12 godly Fa-
thers in time and order : Learn of him, and
his, to pray to God in Christ his Name for
your children, have regard to their instru-
ction : The want of the former your children
shall miss : the neglect of the latter, you your
selves

Levi.

Jacob.

To the Christian Reader.

selves shall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this Book therefore, hearken how to teach your selves and your Children. You have already handled a sick mans salve, enjoy now at length a sick mans tongue, to instruct them when you leave them, and what to leave them when you die, else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth, read, see and say, that old Father *Ruben* with his good Brethren readily, and rightly describe the blessed path of righteousness, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a Charmer. O the number! O the uglisome portraiture of those deadly spirits, that he hath so orderly numbred and cunningly coloured!

Lechery,	{	Pride,
Envy,		Vain glory,
Gluttony,		Unrighteousness,
Bravery,		Willful Ignorance.

To the Christian Reader.

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which wellspring and puddle of evil, if thou wilt have dried up, cease from drunkenness; if not see it, have not a narrow and greedy eye upon a beautiful face: If no drink, yet stop thy mouth from busie questions with women: To conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this I overshooting myself (saith Ruben to his children) I defiled my fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your self occupied either in learning or some work: charge your Wives and Daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive with Simeon, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee Joseph's cheertul countenance, a perfect Platform

Simeon.

To the Christian Reader.

form of a quiet mind: Yet set before thine eyes *Simeon's* withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience that for a man to glory in his own works is sinful; and he which upbraideth another mans vice standeth slippery. *Juda* checketh *Ruben* his eldest brother with his fornication: *Mark*, who sinned immediatly but envious and railing *Juda*? did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins; and alas in these our days too much used; yet punished the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith *S. Paul*. Wherefore abstain from wine, abhor drunkenness, for such a one slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Issachar*. *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we

To the Christian Reader.

Zebulon.

Dan.

Gad.

Aser.

Neptalim.

might expresse the same in life and conversation Mercy and love is a precious Jewel, the maintainers whereof being jointly connexed prosper, once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his testament, relemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yeilding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalim*'s race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh GOD, whose double-faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with
right-

To the Christian Reader.

righteous *Joseph*, the blessed of the Lord, *Joseph*.
that right figure of Jesus Christ : for hatred
he shewed love : being cursed he blessed, be-
ing shot through he did not so much as bend
his bow : Albeit his Brethren would have
slain him, albeit they cast him into a Well,
though they sold him as a bond slave ; and
that to strangers, and such as hated Shep-
herds to the death, of whom he was whip-
ped and tormented, yet he, when they stood
in fear, gave them comfort : when they
were well-nigh famished, gave them food :
when by his authority he might destroy, he
by his authority did preserve : Being there
Lord, using them as his betters : Being their
Brother, accepting them as his Children :
Their unkindness not spoken of, their con-
spiracies forgotten, their cruel dealing most
lovingly, most mercifully forgiven. You
have heard his love towards his neighbour,
hearken his obedience towards God. When
he was miserably afflicted, did he rage and
swell ? When he was made a bond-slave of a
free mans son, did he cry out on heaven ?
Being utterly forsaken, did he impatiently
accuse Gods justice ? No, *Expectans expecta-
vit Dominum* : And at the last, the Lord
which hid his Face did shew his Counte-
nance, of a caitif, in respect making him
free ;

To the Christian Reader.

free; of a freeman, wealthy; of a wealthy subject, and honourable personage, Lord President of *Pharao's* land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor wo could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin; thus persevere, might thus, thus O Lord most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayest be ready both in body and soul. Let us, saith *Eccl. 14. Ecclesiast. Commend* (and so say I, Let us behold) *the noble famous men, and the generation of our fore Elders. For many glorious Aēs hath the Lord done in them and shewed his great power ever since the beginning.* Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation; But who so painteth a Leg without

Benjamin.

Eccl. 14.

To the Christian Reader.

a body, or a body without a head it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judg the thing undiscreetly painted, Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them but read them diligently, neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to godliness: So may we account of *Jacob's* blessing: So may we thoroughly challenge to be his Children: Children I mean, not by flesh but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day.

To the Children of the

The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.
 This has led to a situation where the
 government has been forced to borrow
 money from foreign sources, which has
 led to a loss of confidence in the
 government and a decline in the value
 of the national currency. This has
 led to a situation where the government
 has been unable to pay its debts, and
 has been forced to default on its
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The Testament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what should betide them in the last days : gathered out of *Genesis* 48, 49. and added unto this Book.



Come hearken my Sons, two things I give,
My blessing, and my ban :
The first to them that Godly live ;
The last to wicked man.

The Testament of J A C O B.

Gen. 23.

Simple
for inno-
cence.

Jacob be-
loved, not
of merit,

Rom. 9.
but of
grace.

Gen. 25.

Gen. 29.

Gen. 27.

Jacob the Son of Isaak, born of Re-
becca, in the year of the World
2108. his Father being threescore
years of Age, was a perfect man and
righteous, dwelling in Tents; not gi-
ven to pleasure and hunting, as his elder
Brother, elder by Nature, not by Grace.
For the elder shall serve the younger, saith
the Lord. Why? not for that Jacob had
so deserved, but GOD had so appointed.
Wherefore, when he thus by the determi-
nate will of God, and heavenly dispositi-
on to which ordereth all things whatsoever,
had got his Brothers birth-right, and his
Fathers blessing, his Parents considering
that the slippery days of Carnal Copula-
tion did approach, and warily fearing his
Brother Esau, for that he conceived mur-
der in his heart, and instituted a birth-day
for his debilitish purpose, sent him from Ber-
sabee

The Testament

saba to Mesopotamia, to Laban his Mother's Brother, there honestly to take a Wife, and quietly to live. For Patrimony, without consent of Parents and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therefore after long trabel, being placed with his Uncle Laban, and serving him fourteen years in labour and pain (albeit he was the Child of promise, the Blessed of the Lord, born of a Free-woman, and that which is more, his Uncles body and flesh, and Lord of Canaan: Not arguing with himself as the worldly children of this earth, saying, Shall I which am a free and wealthy mans Son be made a Servant? Shall I be a drudge in my Kinsmans house, being sent to Marry, and not to serve? had given him by Laban to Wife for his good Service (by which GOD blessed that little that Laban had before) his two Daughters, Leah first, then Rachel, with their handmaids Bilha, and Zilpha: Of whom, according to the promise made to him in Bethel, that his Seed should be multiplied, he begat twelve Sons, twelve godly Fathers of the earth,

Ruben,

A caveat
for marriage.

Troubles
and pain
are destined to the
Elect.

An example
for
children.

A godly
noble for
servants.

The Testament, &c.

{	Ruben.	{	Dan.	{	Isachar.	}
	Simeon.		Neptalim.		Zebulon.	
	Levi.		Gad.		Joseph.	
	Juda.		Aser.		Benjamin.	

Mans life
is but a
pilgrimage.

God al-
ways pro-
videth for
the righ-
teous.

Thus he being blessed of the Lord, as well in Childzen as in Substance, returned again to his Native Countrey, he and his Childzen there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Gosen in Egypt, by means of his Son Joseph, chief Steward of Pharaohs land, whom his Brethren heretofore had sold, where when he had lived 17 years, and seen his Family encreased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end. Called his Son Joseph unto him, and said, If I have found grace in thy sight, O put thy hand under my thigh (for in this order then took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: Where no-
ting

of Jacob.

ting his sure faith in the promise of God made to his Fathers, willed him to seek for Canaan his hoped inheritance and not to trust in Pharaoh's land. To which his request, when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almighty appeared unto me at *Luz*, in the land of *Canaan*, and blessed me: saying, Behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sons *Manasser* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tell their Children Gods blessings.

That is shall be under their tribes.

Then Jacob, albeit somewhat dim, for age, beholding Joseph's two sons, said: what are these? to whom Joseph answered: They are my sons which God hath given me. O bring them to me, said *Jacob*, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

B

God

The Testament

Christ.

Counted
as one of
his Chil-
dren, not
that they
should
pray unto
him being
dead, as
Ecclesi-
us
gathered.
God hath
mercy on
whom he
will. By
faith Ja-
cob divi-
deth the
Land, as
ye but ho-
ped for.

God in whose sight my fathers *Abraham* and *Isaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Then as Joseph lifted his Fathers hand from Ephraim to Manasses the elder, Jacob said; Let it be, I know well my son, he shall also be a great people, but his younger brother shall be greater: in thee let *Israel* bless & say, God make thee as *Ephraim* and *Mannasses*. After this he fainting said; Behold, Joseph, I die, God shall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by sword and bow, of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last days. Gather ye together, and hear ye sons of *Jacob*, hearken unto *Israel* your Father.

Begotten
in my
youth.

Ruben, my first born, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Simeon and *Levi*, Brethren in evil, who
in

of Jacob.

in your wrath, slew a man, and in your self-will digged down a Wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*.

Levi had no tribe, and Simeon was under *Juda*. Jud. 1. Blessings of *Juda* a worthy captain.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: as a Lions whelp shalt thou come up from the spoil: thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, until *Skilob* come: all nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine, and thy cloak in the blood of grapes: thy eyes shall be red with Wine; and thy teeth white with milk.

A noble Prince. Christ.

A fertile Land.

Zabulon, Thou shalt dwell by the sea-side, and thou shalt be a Haven for ships; thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, Thou shalt judge the people, as one of the tribes of *Israel*; *Dan*, thou shalt be a

Judg. 13, 14, 15, 16.

The Testament

Serpent by the way, an Adder in the path, biting the horse heel, so that his Rider shall fall backward. When Jacob foreseeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise cryed not with heart and mind, O Lord, I have waited for thy salvation.

Josh. 1. 1. *God*, an host of men shall overcome thee. but thou shalt overcome at the last.

Num. 33. And what shall I say to *Aser*? his bread shall be fat, and he shall have pleasures for a King.

Judg. 45. *Neptalim* is a Hind sent for a present, giving goodly words.

The blessing of Joseph: Increase of Family. *Joseph* is a flourishing Bough by a Well-side, the small Boughs shall run upon the wall. The Archers shot against him, and hated him, but his bow was made strong, and his Arms strengthened by the hands of the

All things come of God. Almighty God of *Jacob*. Out of him shall come an Herdman, a Stone in *Israel*. All these things shall come from my fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the breast and womb. The blessings of (me) thy father, that I give thee, are stronger than the blessings that I had of mine Elders. Until the end of the hills of

th

of Jacob.

the world they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah* which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to bury in, where were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holiness of the place, but for memory of Gods promise.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face & kissing him with tears, caused him to be embalmed by Physicians to the space of forty days, and mourned for him threescore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

A token of a good conscience.

**The Testament of *Ruben*, made to
his Children at his death, concerning
the things that he had in his mind
by the suggestion of the Spirit of
fore-knowledge.**



*Behold the pot, the bear, the bed
do note the strength, the lust
Of Ruben, and unconstant head,
Who therefore was accurst.*

The Testament of

RUBEN.

This is the Coppy of Rubens Testament, concerning all the things which he gave in charge to his Childzen before he died, in the 125. year of his life. Two years after the decease of Joseph, his childzen and childzens childzen came to visit him in his sickness and he said unto them.

My childzen I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad and Aser, he said unto them: Lift me up, my brethren, that I may tell you and my Childzen the things that I have hidde in my heart, for I am henceforth drawing to my long home. Then standing up he kissed them, and weeping said: Hearken my Brethren, and you my childzen, give ear to the words of your father Ruben: Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of Unchastities and Fornication to therein I overset my self, and defiled the Bed of my Father Jacob. For I assure you that the Lord did therefore, Rise me with a sore plague in my

Death is
our long
home.

fornica-
tion pla-
gued.

The Testament

4 Prayer and repentance stayeth Gods wrath.

5 The blessing and prayer of a father to God for his children of what benefit.

In repentance the heart is to be considered, not external action.

The eight Instruments whereby man worketh and the effect of them.

1. Life.

2. Seeing.

3. Hearing

4. Smelling

5. Speech.

thanks the space of 7 months, & a I had perished if my Father b Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty years old when I did this evil in the sight of the Lord, and seven months was I sick to the death & with a free heart did I seven years penance before the Lord, I

drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sin, for it was great and there shall none such be done in Israel. And now my sons hear me, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man; which are the wel- springs of subtilty: and seven spirits are given man in his creation whereby all his works are done; The first is the spirit of life wherewith is created his being. The second is the spirit of seeing, wherewith cometh lust. The third the spirit of hearing wherewith cometh learning. The fourth is the spirit of smelling, wherewith cometh delight, by drawing in of the air & by breathing it out again. The fifth is the spirit of speech, wherewith

know

of Ruben

knowledge is made. The sixth is the spirit of tasting, whereof comes the seeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed generation where with entereth in the lust of pleasure. For this cause it is the last of creation & the first of youth, because it is full of Ignorance & Ignorance leadeth the younger sort as a blind heed into the ditch, & as an ox to the stall. Among all these is the eighth spirit, which is of sleep, with whom is created the waisting also of Nature, and the Image of Death. With these spirits are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth with in the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness but the party may seem comely by excess. The fifth is the spirit of pride, which maketh a man to mind over-great things & to think well of himself. The sixth is the spirit of lying & vain gloriousness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness

which

6. Tasting.

7 Seed, & of what property.

8 Sleep, & of what property. Eight spirits of error, & of what property.

1 Lechery
2 Gluttony.

3 Envy.
4 Bravery.
5 Pride, of what property.

6 Vain-glory, in what it consisteth.

7 Unrighteousness.

The Testament

Gen. 38

3 Willful
ignorance

Discom-
modities
of igno-
rance.
Kinglea-
ders to
fornicati-
on.

1. A gree-
dy eye.
2. Close
company
with wo-
men.
3. Busic
questions.

4. Drun-
kenness.

which stirreth up the affections that a man
should perform the lustful pleasures of his
heart. For unrighteousness worketh with
all the other spirits, by taking guile unto
him. Unto all these spirits is matched the
eighth spirit, which is the spirit of sleep or
suggillness in error and imagination,
and so the souls of young folks perish, be-
cause their minds are darkened & hidden
from the truth and understand not the laws
of the Lord, neither obey the Doctrine of
their Fathers, as beset to me in my youth.
But now my children love the truth, and
that shall preserve you; Hearken to your
Father Ruben, & let not your eyes 1. run
a gazing after women, neither be ye 2. a-
lone with a woman that is married; nei-
ther do ye seek about 3. what women are
doing; for if I had not seen Bilha bathing
her self in a secret place, I had not fallen
into that wickedness. But my mind ran so
upon the naked woman till it suffered me
not to sleep till I had committed abomina-
tion. For while my Father Jacob was a-
way at his Father Isaac's and I in Gader
hard by Ephrata, a house of Bethleem,
Bilha fell 4. drunken, and as she lay asleep
uncovered in her chamber, I went in so, &
seeing her nakedness wrought for wickedness
with her, and craving her asleep went my

of Ruben.

way. By and by an angel of God betozaied my wickedness to my Father Jacob, who coming home mourned for me, and touched not Bilha, any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walke with a single heart in the fear of the Lord God busying your selves about some work, and keeping your selves occupied either in learning or about your flocks, until such time as God give you such toibes as he listeth, lest you do suffer as I have done. I durst not look my Father in the face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more: And you my Children likewise keep so that I shall tell you and you shall not sin: for Fornication is the destruction of the soul separating it from God and making it to drave unto Idols, because it leadeth the mind and understanding into erreur, & bringeth men to their Graue before their time. For whoredom hath undone many men: and although a man be ancient or noble, yet

Nothing so secretly done, but it shall be open, A godly caveat.

Labour a preservative from fornication.

A guilty conscience is a great burthen.

The fruit of fornication,
1 Destruction of the soul;
2. Idolatry

doth

The Testament

3 Short-
ness of
life
4 Ignomi-
nious
shame.
Joseph's
chastity
rewarded.

Proper-
ties
of unchast
women.

doth this make him a laughing stock both
before Belial, and the sons of men. But
Joseph, because he kept himself from all
women, and cleansed his thoughts from
all fornication found favour both before
the Lord and men. The Egyptian woman
did much to him by using the help of wit-
chers, and by offering him flauher sauces:
but the purpose of his mind admitted no
unlawful desire. For this cause the God of
our Fathers delivered him from all death,
both seen and unseen. For if fornication
ouer-rule not your mind, neither shall Be-
lial preuaile against you. Women are hurt-
ful things, my sons, because that when
they want power and strength against a
man, they work guilefully to draw him to
them by train: and whom they cannot
overmatch in strength; him they over-
come by deceit. For the Angel of the Lord
which taught me, told me of them, that
they be overmastered by the spirit of for-
nication more than men be, and that
they be euer practising in their hearts
against men, first making their minds
to err by decking of themselves, then,
shedding their person into them by sight,
and finally catching them prisoners by
their dotage: for a woman is not a-
ble to enforce a man. Therefore my
sons

of Ruben.

sons by fornication, charge your wives and daughters that they trim not their heads & will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers described befoze the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husbands: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, & to us everlasting shame befoze Belial, because fornication hath neither understanding nor godliness in it, & all enviousness dwelleth in the desire thereof, and for that cause shall ye envy the children of Levi, and seek to be exalted above them, but ye shall not

A note for
garish at-
tire, and
wanton
looks.

An exam-
ple of this
mischief.
Gen. 6.

Infections
company
corrupteth
the mind.

Envy ac-
compani-
eth forni-
cation,
shame
followeth.
Gen. 4. 9.

The Testament, &c.

He prophesied
of Christ.

Faithful
dealing
with
neigh-
bors.

Gen. 5. 19.

be able to compass it: for God will abenge them, & you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me & Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, bear Levi, for he shall know the law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people. Wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall reign over you world without end.

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The

The Testament of *Simeon* made to
his Children at his death, con-
cerning Envy.



The heart in womans mouth, the face,
the sword, the wolf, the cap:
All these paint out the envions race,
that run to their mishap.

The Testament, &c.

He prophesieth
of Christ.

Faithful
dealing
with
neigh-
bors.

Gen. 5. 19.

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Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The

The Testament of *Simeon* made to
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cerning Envy.



The heart in womans mouth, the face,
the sword, the wolf, the cap :
All these paint out the envious race,
that run to their mishap.

The Testament of

S I M E O N.

The copy of Simcon's words which he speak unto his sons at his death in the hundred & twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying. Hearken, my children, hear me your Father Simcon, whatsoever I have in the heart. I am my father Jacob's second son, and my Mother Leah named me Simcon, because the Lord heard her prayer. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomach undiscourageable: for hardiness is given of the highest into mens souls and bodies. In those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of error sending forth the spirit of envy so blinded my mind that I could not take heed to spare my Father Jacob. But the God & the God of his fathers sending his Angel, did rid him out of my hands. And while I went into Sichem to carry for our flock, and Ruben into Dothan

Gent. 29.

Hardiness
of whom
is is, Gen.
37.

Man pur-
poseth,
God dis-
poseth.

when

of Simson.

where all our necessaries were laid up in
store: our brother Juda sold him unto the
Philistines: and therefore when my brother
was come again, he was sorry, for he in-
tended to have conveyed him safe again
to our Father. But I was angry with
Juda, for letting him go alive, and bare
him grudge five months after: but when
God let him see and restrained the working
of my hands: for my right hand was half
fastened up for six days together. When
did I perceive (my sons) that that hurt
me for Joseph's sake; whereupon I repented
soon after, and brought the Lord to
restore my hand, and I would abstain
from all rancour, envy and folly. For I
knew I had conceived a wicked thought
against the Lord, and against my Father
Jacob for my Brother Joseph's sake whom
I envied.

Now therefore my children keep your
selves from the spirits of error and envy.
Openly observe the mind of every
man, suffering him not to eat or drink
in rest, or to do any good thing; and
in always egging him to say the party
whom he envied, and despising him of
his prosperity. Two years together I
punished my soul with fasting in the fear
of

Envy de-
scribed.
A Blindeith
the mind.
A hindreth
sustenance
A provo-
keth mur-
der.
A Placeth
at mens
prosperity

The Testament

A remedy
against
envy.

Gen. 42.

Joseph
merciful
to his
brethren.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

Gen. 42.

of the Lord. For I knew that the way to
deliver me from this was the fear of the
Lord. If a man lie unto the Lord, the
tormented spirit shall flee from him, so as his
mind becometh cunning, and of spiteful
he becometh pitiful, hearing no guile
towards such as love him, and so his en-
vy ceaseth. And because my Father com-
me said, he asked me he caused me. I
to him I fled, saying: I have a pain in my
stomach, for I was sorried at all my pro-
therm for that I had seen the cause of Jo-
sephs falling into Egypt. And when I
came unto Egypt, and was put in ward
by him as a spy, then perceived I, that I
was justly punished, and I was not sorry
for it, as at Joseph being a good man, and
having Gods spirit in him, and being full
of pity and mercy, minded not to do me
any harm, but loved me as well as the re-
st of my brethren. Wherefore my chil-
dren keep your selves from all envy and
envy, and walk in singleness of mind
and good conscience, after the example
of your fathers brother, that God may
give you grace, glory, and blessings upon
your heads as you see in him. Of anthe
days of his life, he did never call us in the
teeth with us, but loved us as his own
soul

of Simeon.

soul, and more than his own Children,
honouring us, and giving us riches, cat-
tel and corn abundantly. You therefore
my Children, love ye one another with
a good heart, and put from you the spirit
of Envy; for it maketh a mans soul
to grow savage, marreth his body, breed-
eth hazell and war in his thoughts, let-
teth his blood on fire, driveth him out of
his house, and suffereth no reason to bear
any way or rule. Moreover, it taketh a-
way his sleep, inquieteth his mind, and
maketh his body to tremble. For even in
sleep some spite of imagined malice gnaw-
eth him, troubling his soul with spi-
rits of mischief, making his body guilt-
y; and his mind afflicted with trouble.
and appearing unto men, as if were with
a pernicious spirit and pouring out of
poison. Therefore was Joseph full of
fear, beautiful and comely to behold, be-
cause no wicked thing dwelt in him, for
he had a countenance clear from rumbe-
rance or mist. And now my children let
your hearts be meek before the Lord, and
walk right before man; so shall ye find
favour both with God and man: and be-
ware that ye fall not to slothedom. For
slothedom is a mother of all naughtiness

A sure
token of
good.
Propertys
of Envy.
1 Corrup-
tion of
life.
Discon-
perture
of body.
A small
sleep.

Gen. 37
Jo. 8:11
1. Pet. 2:1

A token
of a quiet
mind.

The Testament

Effects of
whose
dome.
Gen. 49.

Parents
teaching
not their
children
are guilty.

Commodes of
concord.

Exod. 17.

Separating a man from God, and sending him to Hell. For I have seen in Enoch's writings, that you & your Children shall be corrupted with wickedness, and be Levi-tying by the sword. But they shall not prevail against Levi, because he shall fight the Lord's battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and strife-mekedness, all my bones shall flourish as a rose in Israel, & all my flesh as a Lilly in Jacob, & my labour shall be as the tent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length forevermore. Then shall the seed of Canaan perish together with all the remnant of Amalok. All the Cappadoecians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of Charn sail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of Israel

Isra
to
rite
me
shal
big
rad
me
oba
Jua
the
fab
the
of
Ga
tile
the
po
ou
bi
ch
be
ty
Br
m
an
of
th

of Simeon.

Israel appeared upon earth as a man,
to save Adam in him. Then shall the spi- John 1.
rite of error be trodden under foot, and
men shall reign over hurtful sinners then
shall I arise again in Iop, and bless the
highest in his wonderful works: for God
taking a body upon him, and eating with
men shall save men. And now my children
obey Levi, and you shall be delivered by
Juda: and advance not your selves above
these two tribes, for of them two shall the
saving health of God spring unto us. For
the Lord shall set up, of Levi the Prince
of Priests, and of Juda the King of Kings,
God and man. So shall he save all the Gen-
tiles, and the off-spring of Israel. For these
things sake I charge you to command
your children to keep these things through
out all their generations.

The fruit
of obedi-
ence.

Gen. 49. 1.

A note for
Parents.

And Simeon making an end of these
his sayings and commandments to his
children, kept with his Fathers, when as
he was of the age of an hundred and twen-
ty years. And then they laid him in a cof-
fin of wood that rotteth not, that they
might carry his bones again into Hebron,
and they conveyed him secretly in the way
of the Egyptians. For the Egyptians kept
the bones of Joseph in the Kings trea-
sure,

The Testament

sure. For their Father told them that Joseph's bones were carried away, there should be such a plague of mid and barrenness among the Egyptians, as one brother should not know another, no not even by torch-light; and Simcons children bewailed their Father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moses.

The Testament of

The Testamene of *Levi*, made to his Children at his Death, concerning Priest-hood.



Elee, for he just, rage, nor give light,
 To preachers of Gods Word.
 For what else sheweth Sun and Moon,
 Dame Venus, Wolf, and Sword?

The Testament of

LEVI.

The copy of Levis words, namely, which he spake to his children concerning all the things which they should do; and which should happen unto them until the day of judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together he said unto them.

Levi his
birth and
Countrey.
Gen. 34.

I Levi was bred and born in Charran, and afterward came with my Father into Sichem. I was at that time but young about 30 years old, when I helped my brother Simeon revenge our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmeuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them; then there fell a sleep upon me: I saw a very high mountain: It was the mountain of Aspis in Abelmeuel. And behold the heavens opened, and the An-
gel

of Levi.

angel of God said unto me, Levi, come hither, and I went from the first heauen to the second, and there saw the water hanging between the one and the other. And I saw the third heauen much brighter than them both: for the height thereof was infinite, and I said to the Angel, what meaneth this? And the Angel answered Christ, me. Marvel not at these things, for thou shalt see four heavens yet brighter, and without comparison, when thou comest up to them. For thou shalt stand by the Lord, and be his Minister & utter his secrets unto men, & preach of the deliverer of Israel which is to come: by thee and by Juda the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shall thou have thy fields, vineyards, fruit, gold and silver. Therefore hearken as touching the seven heavens. The lowest is most lowering, because it is nearest to all the unrighteousnesses of men, The second hath fire, snow, and ice, prepared by the Lords appointment against the day of Gods righteous judgment. In it are the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against the day of judgment, to take vengeance

The Testament

geance upon the spirits of error and Reu-
 4 liat. In the fourth above these are the
 Saints: for in the higher places dwelleth
 5 great glory in the holy of all holies, abode
 all holiness. In the next unto this are the
 Angels that do serve in Gods presence:
 and seek his fauour to all the innocences
 of the righteous: They offer to the Lord
 the sweet odour of a reasonable service, an
 6 sacrifice without blood. In the other that
 is under this, are the Angels that bring
 answers from the Angels in Gods pres-
 7 sence: In that which is above it, are the
 thrones and potestates: wherein is con-
 tinual offering up of hymns unto God.
 Therefore whensoever the Lord looketh
 upon us all of us are moved: sea, and
 euen Heauey, earth, and the bottomles
 deep are moved at the sight of his great-
 ness, but the children of men being wilful
 shall cry and provoke the highest unto
 wrath: Now therefore understand that the
 Lord will execute judgment upon the chil-
 dren of men: Because that men will still
 continue in unbelief & unrighteousness:
 when the same shall cleaue asunder
 the Sunbe darkened, the waters dried
 up, the fire quake, and all creatures be
 troubled at the fainting of the invisible
 Spi-

Spi-

Spirit & the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a Minister in his presence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day-son among the children of Israel; and unto thee & thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, the sons shall lay their hands upon him to crucify him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying; Execute vengeance in Sechem for Dina, and I will be with thee,

A minister what he should be of himself, not righteous. Mat. 5. End of the priesthood prophesied. Christ his passion prophesied.

Christ

The Testament

Gen. 34.

Christ our
Redeemer

The zeal
of a Mini-
ster.
Gen. 34.

Gen. 34.

Gen. 49.

thee, for God hath sent me, and at that
time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the offspring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brats,
whereupon the hill took the name of Aspis
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
brother Ruben to persuade the sons of He-
mor to be circumcised because I was zeal-
ously grieved for the abomination which
they had brought in Israel. For first of all
I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren,
who smote the City with the edge of the
sword. When my father heard of it he was
angry, because they had received circumci-
sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

of Levi.

For we sinned in doing it against his will
 and he fell sick the same day. But I knew
 that the Lord intended evil to the Siche-
 mites, because they had purposed to have
 done the like unto Sara, as they did unto
 our sister Dina? but God letted them.
 And they persecuted our Father Abraham
 (as then a stranger) and carried away his
 Cattel, and furthermore did hear Joblao
 very sore, who was born in his house. Af-
 ter the same manner dealt they with all
 other strangers, taking away their wives
 from them by force, and dividing the men
 themselves out of their countrey. For
 which cause the wrath of the Lord came
 upon them in the end. And I said to my
 Father, Sir, be not offended, for God will
 bring the Canaanites to nothing before
 thee & give their land unto thee & unto thy
 holy one after thee. For from henceforth
 Sicheim shall be called the city of fools, be-
 cause that as men do scorn fools, so have
 we scorned them for their working of folly
 in Israel, in taking away our sister for to
 defile her. Then came we into Bethel, and
 were when I had sacrificed threescore and
 ten days together, I saw the thing again
 as I had seen it before. And I saw seven
 men in white rayment, saying unto me,

The man-
 ner, not
 the doing
 rebuked.

The sin of
 the Siche-
 mites.

Raped
 Dina.
 persecu-
 ted stran-
 gers.

Gen. 12.

Ravished
 their
 wives.

Gen. 35.

The Mini-
 stry de-
 scribed.

The Testament of

Ap, put on the Stole of Priesthood, the
 Crown of righteousness, the Hea-
 of understanding, the Robe of truth, the
 Breast-plate of faith, the Mitre of holiness
 and the Ephod of prophesie. And to e-
 of them bringing something with him, o-
 put them upon me, saying, Be thou hence-
 forth the Lords Priest, thou and thy se-
 for evermore. The first of them anointed
 me with holy Oyl, and gave me the Scrip-
 ter of judgment. The second washed me
 with clean water, and fed me with Bre-
 and Wine, that is, to wit, with the me-
 of Holies, and cloathed me with
 glorious Robe down to the ground. The
 third did put upon me a Silken garment
 like to an Ephod. The fourth girded me
 with a girdle like to Purple. The fifth ga-
 unto me an Olive bough, very full of
 ness. The sixth did set the Mitre of Prie-
 hood upon my head. The seventh filled
 hands with incense to the intent I should
 execute the Office of a Priest unto the Lo-
 And he said unto me, Levi, unto three pri-
 cipal things is thy seed appointed of Go-
 namely, to be a sign of the glorious Lo-
 that is to come & he that believeth shall
 the first. The great lot shall not fall up-
 him, the second shall be in Priesthood &

The three
 blessings
 of the fa-
 mily of
 Levi.
 Christ
 prophesied

the third shall have a new name, because a
 King shall rise up in Juda, and renew my
 Priesthood according unto the figure of the
 Gentiles, among all nations. But the
 coming of him is unutterable, as who
 shall be the Prophet of the highest, horn
 of our father Abraham. All the pleasant
 things of Israel shall be given unto thee and
 to the seed and you shall eat all that is fair
 to eat, and the seed shall distribute the
 lands of the, and of them shall be high
 Priests, Judges and Scribes, for in their
 mouth shall the holy things be kept. When
 I wrote, I perceived that this vision was
 for thee, Oziel, and I laid it up in my
 heart, and shewed it not unto any man
 living upon the earth. The first two days
 and Juda went to our grandfather Isaac,
 and he blessed me according to all the say-
 ings of the visions that I had seen, but he
 would not go with us unto Bethel. But
 when we came to Bethel, my father Jacob
 had in a vision concerning me, that I
 should be their Priest before the Lord. And
 he arose in the morning, and tithed all
 things to the Lord by me. Then came we
 to Hebron to dwell there, and by and by Exod. 29.
 Isaac called me to expound the Law of the Lev. 1. 2.
 29, according as Gods angel had shewed

A dis-
 tributing ex-
 cluded
 the sole
 receiving
 of the Sa-
 crament.

The Testament

An exhortation for ministers. A minister may be married. Lev. 21. He must come with a pure mind to execute his office. Lev. 1. 2.

A comfort for godly parents. Prophecy of the destruction of Israel.

It to me, and he taught me the law of Precept, Sacrifice, Burnt offerings, Firstlings, Freewill offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, my son give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the Amalekites or of the Canaanites. And before thou enter into holiness, wash, and likewise ere thou sacrifice, and when thou hast done, offer unto the Lord, frutes of the twelve trees that are ever green, as my father Abraham taught me to do: & the frute of all clean beasts, and clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things & the first frutes of thy wine, and begin thy sacrifices with Saut. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my fathers, that have I told unto you. I am clear from all the wickedness & sin which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall

of Levi.

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Wall of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife whose name was Melcha, and she conceived and bare me a son and called his name Gerhon, because we were but strangers in our land: For Gerhon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministry is wicked.

Gen. 36.
Levi his progeny.

Exod. 6

The Testament

in the threescore and fourth year of my life
 was my daughter Jochebed born in Egypt:
 and so was I honourable among my bre-
 thren. Also my son Gershon took him a
 wife, which bare him Libni, and Sichmi.
 The sons of Caath were Amram, Ythvar,
 Hebron and Uziel; and the sons of Merari
 were Mahali and Mushi. In the fourscore
 and fourteenth year of my life, Amram took
 unto wife my daughter Jochebed, because
 that he and she were born both on one day.
 I was eight years old when I entered into
 the Land of Canaan, and eighteen years old
 when I entered into the office of priesthood.
 At eight and twenty years old I took a
 wife, and at forty years old I entered in-
 to Egypt, and behold ye be now my chil-
 drens children in the third generation. Jo-
 seph died in the hundred and tenth year.
 And now my children, I warn you, fear
 the Lord your God with all your heart, and
 walk plainly in all things, according to
 his Law. Whereover, bring up your Chil-
 dzen in learning that they may have un-
 derstanding by reading the Law of God,
 without ceasing all their life long. For
 whosoever knoweth Gods law shall be ho-
 noured: and go wheresoever he will, he
 shall be no stranger: also he shall have
 more

Levi
 made
 Priest at
 18 years
 Married
 at 21.

A note for
 Parents.

Blessings
 of the
 learned
 minister.

more friends than his forefathers had, and many shall be glad to serbe him, and to hear the law at his mouth. My song, deal rightfully upon earth, that you may find Heaen, and soe good things in your minds, that you may find them in your life. For if ye soe evil things, ye shall find and reap all manner of cumbzance and trouble. Get ye wisdom in the fear of God, for if captivty come, and Cities and Countreies be destroyed, gold and silber and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorn to all nations. Wherfore our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the world.

Wisdom
a precious
Jewel;

Sin blind-
eth wis-
dom.
Commo-
dities of
wisdom.

Christ his
death, and
spiteful-
ness of the
Jews pro-
phesied.

Mar. 27

The Testament

The Heauen above the earth is clean, and you be the light of the Heauen, as the Sun and the Moon. What shall all the heathen do, if you be oberdarkned with wickedness, and bzing cursedness upon your country folk, for whose sakes the light of the world is put into you, to enlighten all men withall; This light of the world shall you most willfully steal, and teach commandments contrary to the righteousness of God. Ye shall purloin the Lords offering, and fitch away pieces of it. Befoze you do your sacrifices unto y^e Lord ye shall steal away the choicest things, and eat them disdainfully with Harlots teaching commandments of cobetousness. Ye shall defile married women, and inforce maidens in Jerusalem, you shall match your selbes with whores and harlots, you shall take the daughters of the Heathen unto wife purifying them with unrighteous purifying, and your mingling shall be like unto Sodom & Gomorrah, and ye shall be steeled with wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only baunting and boasting your selbes against men, but also being puffed & steeled up with pride against y^e command

Ministers
what they
are.

The wicked Priest-
hood and
their mi-
sery de-
scribed.

1 Sam. 2.

of Levi.

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhorred among them, & receive endless shame & confusion, through Gods righteous judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, forwardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

Aprophe-
cy of their
destruction.

Aprophe-
cy of
Christs
persecuti-
on.

Mark the
right por-
traiture of
the shavel-
ling gene-
ration.

Christ
and his
members.

of Levi.

return into their desolate country, and re-
new to the Lords house. In the seventh week
shall come idolatrous Priests, covetous
warriours, unrighteous scribes, and filthy
abusers of men, childzen, and beasts. After
that the Lord hath sent vengeance upon
them in the priesthood, then will God raise
up a new Priest, unto whom all the Lords
word shall be opened: and he shall execute
true judgment upon earth many days and
his star shall arise in heaven. As a King
shall be shed forth the light of knowledg in
the open sunshyne of the day, and he shall
be magnified ober tall the world, and be
received and shine as y sun upon the earth,
and drive away all darkness, and there
shall be peace upon all the earth. In his
days the heavens shall rejoyce, the earth
shall be glad, the clouds shall be merr, the
knowledg of the Lord shall be poured out
upon the earth as the waters of the Seas,
and the Angels of glory that are in the
Lords presence shall rejoyce in him. The
heavens shall be opened, and out of the
temple of glory shall sanctification come
upon him with the Fathers voice, as
from Abraham the Father of Isaac, and
the glory of the highest, shall be spread out
upon him, and the spirit of understanding

Christ &
his true
minister
described

Christ
lighteneth
the world,
Batum
of Christ
prophe-
fied.

[The Testament

No priest-
hood shall
succeed
Christs
priest-
hood of
Christ
how be-
neficial.

Christ our
propitia-
tion.
Christ gi-
veth
power to
his to
tread
down spi-
rits.

and sanctification shall rest upon him, whereof he shall give abundantly & mightily to his children in truth for evermore, and there shall none succeed him from generation to generation world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: but the righteous shall rest in him, and he shall open the gates of Paradise, and stay the threatening sword against Adam; and feed the Lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up Belial, and give his own children, power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice. Now my children ye have heard all. Therefore chuse unto you either light or darkness, either the Law of the Lord, or the works of Belial: and we answered our Father, saying: We will walk before the Lord according to his Law. And my Father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you yourselves are witnesses of the words of my mouth: And when we had answered. We will.

of Levi.

will be witnesses, Levi rested with this charge he given unto his children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Testament of *Juda*, made to his
Children at his Death, concerning
valiantness, covetousness
and fornication:



*Lo here the blessed Princely State,
Of Juda, suffering not his mate:
The Scepter, Lyon, purse and Crown,
Betoken glory and renown.*

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be

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Lo
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and
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bea

The Testament of

J U D A.

The Cope of all the sayings of
Juda, which he spake unto his
Children at the time of his death:
when they were come together befoze him
he said unto them.

I was my fathers fourth son, and my
mother called me Juda, saying, I thank the
Lord for that he hath given me a fourth
son. I was swift of foot and painful in my
youth, and obeyed my Father in all
things, and blessed my mother and my
mothers sisters: And when I came unto
mans estate, my Father Jacob prayed over
me saying: Thou shalt be a King and pro-
sperous in all things. Behold, God gave
me grace in all my works both abroad,
and at home. Upon a time I saw a Hind,
and ran after her, and caught her, and made
good meat of her for my Father. Also I
out-ran the Boes, and overtook all things
that were in the fields, insomuch that I
caught a wild Mare, and tamed her. I
plucked a Kid out of the mouth of a
Bear, and taking him by the paw over-
threw him, and rent asunder all wild
beasts that turned upon me, as if I had
been

Juda his
exhorta-
tion.
The duty
of chil-
dren.

Valiant-
ness of
Juda: the
gift of
God.

3.
The man-
hood of
Juda.

The Testament

been a dog, I encountred with a wild
Boar, and ober-running him tare him in
5 pieces. In Hebron a bassard Lyon leape
upon a Dog; and I catching him by the
taill, flung him away by and by, and he
6 brast asunder. In the borders of Gath a
wild Bull was feeding in the fields, and
I took him by the horns, and swinged
him about, and finally killed him. There
7 came two Kings of the Canaanites armed
upon our flock, and much people with
them, and I alone running unto the
flock, slept to King Sur, and striking up
his legs, oberthrew him, and so slew him.
Also I killed another King named Thap-
8 phes sitting on his Horse, and so scattered
all their people. I obertook King Achor
9 a Giant on Horse-back, shooting
forward and back ward, and throwing a
stone of threescore pound weight upon his
horse, I oberthrew him and killed him, and
fighting two hours with Achor, at length
I clabe his shield, and maimed his feet, and
finally slew him. As I was pulling off
his breast-plate, behold eight of his friends
assailed me, whereupon I filled my hands
with stones & flinging them at them with
a King, slew four of them, and put the o-
ther four to flight. Also our Father Ja-
cob

of Juda.

Job slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelbe cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where to the intent I should not be overcome. The second bandful was a greater battel to us than that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, scaled the walls of their city, and there slew two Kings more and so we delibered Hebron, and led them all away as Prisoners. When the next day we went to a strong, walled, & unapproachable city, called Areca, which threatened to kill us. Therefore I and Gad went to the east-side of the city, and Ruben and Levi unto the West and South side. They that stood upon the walls supposing there had been no more but Gad & I, did set fire upon us while in the mean time my brother that lay in Ale, brake out upon the other two sides,

The valiant acts of Jacob.

The Testament

10. sides, and shaling the walls with ladders entred the city ere our enemies wist it, and so we took it by the sword, and set fire upon the tower, and burnt it up with such as were fled into it. As we returned, the men of Thasie lay in wait for our prey, and took it with our children. But we followed them to Thasie and slew them and burned their City, spoiling all that was in it. And while I was at the waters of Gureba, we fell upon the men of Jobab that came against us in battel, and slew and spoiled both them, and also their companies, that came to their aid from Selson, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came from. And when we came to their City their women tumbled down stones upon us from the top of the hill whereon the city stood: but I and Simeon casting to the backside of the town, got unto the high places, and destroyed the whole city. The next day it was told us that the cities and two Kings came against us with a host and
- 11.
- 12.

Post. I therefore and Dan saining our
 selves to be Amorricheans, and fellows
 with them, went into their City and ta-
 king the entrances in the dead time of
 the night, did set the gates wide open to
 our brethren that came after us: by
 means whereof we destroyed them and all
 that they had, and when we had sacked the
 city, we did cast down the three walls
 thereof. Then went we to Thamua, which
 was the refuge of all the Kings for their
 wars. Where being angry for a hurt
 that I took, I charged upon those that
 stood about me: but they threw down
 stones out of slings upon me, and shot ar-
 rows at me, and had killed me but that my
 brother Dan rescued me. Therefore we
 came running upon them in a rage, and
 put them all to flight: and they passing by
 another way, went and sued humbly un-
 to my Father, who made a Covenant
 with them, so as we did them not any
 more harm, but receiued them into league
 with us, and delivered them all their per-
 soners. Then builded I Chamua and my
 father builded Rhambabel. Twenty years
 old was I when this war was made,
 and the Canaanites were afraid of me,
 and my Brethren. I had much cattel, and

13.

14.

The Testament

my chief herdsman was Yean of Ocel-
lan, in whose company I saw Berfa King
of Odellam, who made us a feast and with
much intreature gave me his daughter
Bethsue to wife. Which brought me forth
Er, Anan, and Silon ; of which three, God
gave two childless. But Silon lived, of
whom some of you be the Children. My
Father and we made eighteen years
peace with his brother Esau and his chil-
dren. When the eighteen years were
past after our coming out of Mesopotamia,
in the fortieth year of my life, Esau
our Fathers brother came upon us with
a great strong Host, and was slain by
the Word of Jacob, and conveyed away
dead unto Mount Seir. We also follow-
ed upon the Children of Esau, but his city
was very strong with high walls, and
gates of Iron and Brass, so as we could
not enter into it, howbeit we did shut
them up within it and besieged it. Now
when they shewed not themselves abroad
in twenty days together, I put an Hel-
met upon my head and in the sight of them
all set up a ladder, and shaking the walls,
gave four of their noble men with a stone
of the weight of three talents. The next
day Ruben and Gad went and gave three
scot

of Juda.

score others. Then they offered peace, and we by our Fathers advice received them into tribute. And they gave us two hundred quarters of Corn, five hundred bates of Oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesopotamia, the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the Land of Canaan. Therefore the Angel of the Lord he to him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for she was loth that he should have had any children by her.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her notwithstanding that he lived a full year with her, and when I threatened him, then he complained with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Berhsue would not suffer me. For she spited Thamar be-

The Testament

cause she was not of the daughters of Chanaan, as her self was. Now I know the off-spring of Chanaan, was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Gen. 38.

Upon a time while I was away, she married Syon to a woman of Chanaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Thamar decking her self like a Wride, set her down at the gate of the City: For it was the custom of the Amorites, that their Wrides do set themselves forth at the gates of their cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horck, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, Shall I come in unto thee: and she answered, what wilt thou give me? and I gave her my staff, and my Girdle, and the Crown of my Kingdom. Upon my companying with her

Fornication
on a fruit
of drunken-
ness.

A line
of
the
of
to

An intro-
derable
custom of
the Amo-
rites.
Apparel,
beauty &
wine pro-
voketh
whore-
dom.

Fornica-
tion is
charge-
able.

of Juda.

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work wiles with me, I said I would fetch my pledges again of her: but when I enquired for her, the Townsmen said there was no bride in the city, because she came from another place, and had sat there but a little while, & she dreamed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the death. Six and forty years old was I when we came hither, and threescore and thirteen years have I lived here: And now my Sons hear me your Father in all things that I charge you withall, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the commandments of the Lord God, and walk not

Happy
are those
that can
cease from
doing it.

The Testament

It is sinful
to any
man to
glory in
his felici-
ty.

See what
it is to
upbraid
men with
their vice.

Children
that mar-
ry without
consent of
Parents
plagued.

after your own lusts, nor after conceits
of your own minds, in the pride of
your hearts, neither glory in the works
of the strength of your youth, because it is
sinful in the sight of the Lord. For inas-
much as I gloried in my Battels, and
upbraided my brother Ruben with Bilha
my Fathers Wife, because no face of any
beautiful woman had yet deceived me,
therefore the spirit of fondness, and forni-
cation fell upon me, so that I was over-
taken both in Bethsue the Canaanite, and
in Thamar the wife of my own sons. And
I said unto my Father in Law, I have
made my Father party to the matter,
and therefore I will take thy Daughter
to my Wife. Whereupon he shewed me an
infinite Mass of Gold in his Daughters
behalf (for he was a King) and decking
her with Gold and Pearl willed her to pour
out wine to us at the Supper. The beauty
of the woman, and the wine together dazzled
mine eyes, and voluptuousness did so dar-
ken mine understanding, that I fell in
love with her, and brake the command-
ment of God, and of my Fathers, and took
her to wife. According to the intent of my
heart, the Lord paid me home for it: for
I had no joy of the children that I had by
her.

of Juda.

her. Now therefore my Children be not
 drunken with wine, for wine turneth
 a Mans understanding away from the
 truth, and kindleth in him the fire of lust,
 leading his eyes into error, insomuch as
 wine is a servant of the spirit of lechery,
 to further the feeding of the mind with
 holuptuousness, and so these twain be-
 reave a man of all power. For if a man
 drink wine till he be drunken, he traineth
 his mind unto the filthy thoughts of le-
 chery, and kindleth the Body to carnal
 copulation. And if desired occasion serbe,
 sin is wrought without shame. Such
 a thing is wine, my sons, for a drunken
 man is ashamed of nothing. Behold, it
 made both me and Thamar do amiss, so as
 I blushed not at the multitude in the Ci-
 ty, but went aside unto her in the sight of
 all men, and committing a great sin in
 discovering the unclean privities of my
 own sons. Although drinking wine I
 was not ashamed to break Gods Com-
 mandments, in taking a woman of Ca-
 naan to wife. Wherefore, my sons, be
 that drinketh wine had need of discretion;
 and the discretion that every man ought
 to use in drinking of wine is that he be
 ashamed to over-drink himself. For if he

Discom-
modities
of Wine.

1. Blind-
eth under-
standing.

2. Servant
of lechery

Fruit of
drunken-
ness. A
drunken
man is
shameless.

Example

who
ought to
drink
Wine.

The Testament

Properties of a drunken man, filthy talk and wicked deeds. Discommodities of whoredom.

Four noisom spirits follow drunkenness.

1. Concupiscence.
2. Heart-burning.
3. Lechery.
4. Covetousness.

pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthy, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becommeth a bond slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staff: that is to say, the stay of my tribe, add my girdle, that is, my power: & my crown, that is, the glory of my kingdom. Howbeit repenting these things, I forbore all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time over-master all men, as well kings as captives and bereave great men of their glory. For the poverty of a poor man is a greater fence to him than is the strength of a mighty man. Therefore my children keep measure in drinking, for there are in it four noisom spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye drink wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink

of Juda.

drink without regard of shame and fear of
 God, then turneth it to drunkenness, and
 dishonestly stealeth in. And if ye drink
 none at all, then shall ye not sin, neither
 in vnderous words, nor in quarrelling,
 nor in railing, nor in breach of Gods com-
 mandments, neither shall ye perish be-
 fore your time. For wine discloseth the
 secrets of God and Man unto Strangers,
 like as I betrayed the secrets of God
 and of my Father Jacob to Bethsue the
 Canaanite, which God hath forbidden
 to be disclosed. Also wine is a cause of
 war and sedition. Wherefore I charge
 you my sons that you love not money, nor
 look upon the beauty of women; for me-
 ney and womanly beauty made me to ober-
 spout my self in Bethsue the Canaanite.
 And I am sure that these two things shall
 corrupt mine off-spring, and mar the wise-
 men of my lineage, and hurt the King-
 dom of Juda, which God hath given me
 for obeying my Father: For I never re-
 pined at my Father Jacob's command-
 ments, but did whatsoever he willed me.
 And Abraham the Father of my Fathers
 blessed me to fight for Israel, and so did Isaac
 bless me likewise: and I know that the
 Kingdom shall stand by me, but I have

Absti-
nence

from wine
what com-
modity is
hath.

1. It is
dreadful
2. It quar-
relleth not
nor rail-
eth.

3. It brea-
keth not
the com-
mand-
ments.

4. It peri-
sheth not
before
the time.

Obedi-
ence to
Parents
how pro-
fitable.

The Testament

The dis-
commo-
dities of
Covetous-
ness.

a Full of
pride.

b Mercil-
less.

c Disqui-
ets the
soul.

d Con-
sumes the
body.

e Con-
temns

Gods ho-
ly word.

The cove-
nous and

lecherous

cannot

fear God.

Idolatry

the fruit

of cove-
tousness.

read in the Books of Enoch the righteous
that ye shall work wickedness in the lat-
ter days. Therefore my Childzen keep
your selves from lechery and covetous-
ness, and give ear unto your Father Juda:
for those things withhold men from
Gods Law, and blind the understanding of
their minds, and teach them a pride, nei-
ther suffer they any man to shew mercy b
to his neighbour; they bereave his soul c
of all good things, and hold it down in pains
and sorrows, also they disappoint him of
his rest and sleep d and consume his flesh.
Finally, e they hinder Gods sacrifices,
neglect his blessings, disobey the speak-
ing of the Prophets, and are offended
at the word of Godliness: for these two
passions are contrary to the command-
ments of God. He that serveth them can-
not obey God, because they dazzle mens
minds, and walk abroad as well a nights
as a days. My Childzen, covetousness
leadeth men to Idolatry. For through
doting upon Money, he calleth them Gods
which are not, and compelleth the infected
party to grow more vilely out of kind.
For Monies sake I lost my childzen, and
had not the penance of the flesh, and the
humbling of my soul, and had not the pray-

ers

of Juda.

ers of my Father Jacob been, I had died
as now without Childzen. But the God
of my Fathers being merciful, and full
of pity and compassion knew that I sinned
through ignorance. For the Prince of er-
ror had blinded me, and I overshoot my
self as a fleshy man, and being corrup-
ted with sin, knew not mine own in-
firmity, but thought my self to be inbin-
cible: Know ye therefore, my sons, that
two spirits do wait upon a man; that
is to wit, the Spirit of Truth, and the Two Spi-
rit of error, and in the midst between
them is set the Spirit of understanding
of the mind, whose property is to in-
cise which way it listeth: The things
that belong both to Truth and Untruth,
are written in the breast of man, and God
knoweth every whit of it, and none of all
mens works can be hidden at any time
from him, because all the privities and
secrets of mens hearts are written before
the Lord, and the Spirit of truth beareth
witness of all things, and accuseth all, and
he that sinneth hath a burning in his heart
and cannot lift up his face to his Judge.
And now my childzen, love ye Levi, that
ye may abide, and exalt not your selves
above him, lest ye perish. The Lord
bath

The Testament

hath given unto him the Kingdom, and
 unto him the Priesthood, and hath put
 the Kingdom (a) under the Priesthood.
 Unto Levi is given the Priesthood, and
 unto Juda the Kingdom, and God hath
 put the Kingdom under the Priesthood.
 Unto me he hath given the things that
 are upon the Earth, and unto (b) him the
 things that are in Heaben. As far as the
 Heaben surmounteth the Earth, so far
 doth (c) the Priesthood surmount the King-
 dom that is upon the Earth. For the Lord
 hath chosen him above me to approach un-
 to him, and to eat of his Table, and to take
 the firstlings of the Children of Israel, and
 thou shalt be as a Sea to him. For like
 as in the Sea both the righteous and un-
 righteous are in danger, and the one sort
 are caught Prisoners, and the other sort
 are enriched: even so shall all kind of
 men be hazarded in thee, some sinking in
 misery, and other some floating in prospe-
 rity. For in thee shall reign great whales
 which shall swallow up men as Fishes
 and bring free mens sons and daughters
 in bondage. They shall take away Mens
 Houses, Lands, Cattel, and Money
 by force, and wrongfully they shall feed
 Rabens and other greedy Fowls with
 many

a In re-
 spect that
 heavenly
 things are
 better
 than
 earthly,
 not in ex-
 ternal rule
 & govern-
 ment.

b Ergo
 iure divi-
 no, the
 Pope can
 challenge
 no earthly
 power.

c Not in
 power &
 rule, but
 in the ex-
 cellency of
 the office
 appertain-
 ing to
 God.

Tyrants
 & wicked
 men de-
 scribed
 and pro-
 phesied.

of Juda.

many folks flie, and they sholl prosper
and flourish in naughtiness, and be exal-
ted through covetousness, and there shall
be false Prophets like Aozms, which
shall persecute all righteous men. But
the Lord shall set them together by the
ears among themselves, and there shall
be continual wars in Israel, and my
kingdom shall be knit up in strangers,
till the Saviour of Israel come, even till
the coming of the God of righteousness,
that Jacob and all nations may rest in
peace, and he shall maintain my King-
dom in peace for ever. For the Lord
hath sworn to me, that the kingdom of
me, and of my seed, shall never fail world
without end. But I am very sorry
my Childzen, for the filthiness, and
treachery, and idolatry, which ye shall
work against the Kingdom, by following
witches and Conjurers, by bowing your
Daughters to deceitful Devils, by making
them Enchanters, Charmers and Strum-
pets, and by intermedling your selves
with the abominations of the heathen, for
the which things the Lord shall bring upon
you a famine, and b pestilence, death and
c sword, watchfull d bessegement, and
e devouring dogs, reproach f of friends and
foes

Mutual
discord is
a plague
for cy-
rants.

Christ
prophe-
sied.

Note this
ye that
seek after
witches
for lost
goods.

The mis-
ery of Je-
rusalem.

a Famine.
b Pesti-
lence.

c Death &
Sword.

d Besieg-
ment.

e Devour-
ing dogs.

f Daily
reproach.

The Testament

g Loss and
pain of
eyes.
h Slaugh-
ter of
children.
i Ravish-
ing of
Wives.
k Burning
of the
Temple.
l Desola-
tion of the
Country.
m Capti-
vity.
A remedy
for these.
First, Re-
pentance.
Obedi-
ence.

loes, loss and g pain of eyes, slaughter h
of your Childzen, ravishing i of waiues,
spoil of your goods, the burning k of your
temple, the desolation l of your Country,
and the m captivity of your selbes among
all Partons which shall geld some of you
to make Eunuchs for their waiues. but if
ye return to the Lord with hearty repen-
tance and humilitie, and walk in all the
commandments of God, he will visit you
with mercy, and lovingly deliver you from
the bondage of your enemies. After this
shall rise among you a Star out of Jacob,
and a men shall spring out of my seed,
to which shall walk as the Day-sun of
righteousness among the children of men,
in peace and meekness and righteousness,
and no sin shall be found in him. The
heavens shall open upon him, to pour out
the Spirit of blessedness upon him from
the Father, and he shall shed out the
Spirit of grace upon you, and you shall
be his Childzen in truth, wotaking in his
first and last Commandments. This
is the off-spring of the most High God,
and the well-spring of Life to all flesh.
Then shall the Scepter of my Kingdom
shine bright, and out of your Host
shall spring the vessel of Planting, in
whom

whom
out
fab
ha
aga
bre
Lev
Ben
Issa
the
the
the
Issa
seph
ber
Dab
an
Peo
ther
Belia
fire.
rise
Lord
that
and
from
shall
pea,
and

of Juda. on T

whom shall grow up the Rod of righte- The most
ousness unto the Gentiles, to judge and heavenly
save all such as call upon him. After this benefit of
shall Abraham, Isaac and Jacob rise up Christ his
again to life, and I and the Princes my second
brethren, shall be your Scepter in Israel: coming.
Levi first, I next, Joseph the third,
Benjamin the fourth, Simeon the fifth,
Issachar the sixth, and so all the rest. And
the Lord hath blessed us. Levi shall be
the messenger of my presence, Simeon
the power of my glory, Ruben Heaven,
Issachar the Earth, Zabulon the Sea, Jo-
seph the Mountains, Benjamin the Ta-
bernacle, Dan the lights, Neptalim the
Dainties, Gad the Day-sun, and Aser
an Olive-tree. And there shall be one
People of the Lord, and one tongue, and
there shall be no more the false spirit of
Belial, because he shall be cast into endless
fire. They that are buried in sorrow, shall
rise in joy, and they that were poor for the
Lords sake, shall be made rich. They
that suffered penury, shall have plenty:
and they that were weak, shall be made
strong. They that died for the Lords sake
shall wake up unto life, and run in Jacob:
yea, they shall run skipping and leaping,
and they shall lie as Eagles for joy.

A sweet
comfore
for the
godly
Christian,
Mat. 5.
Note.

The blef-
sed estate
of the E-
lect after
death.

But

The Testament

But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly cloaths, nor rip my belly, for so will rulers do, but carry me back into Hebron with you. With these words Juda died: and his children doing in all things as he commanded them, buried him with his fathers in Hebron.

The
h



Lea
Not
The
Set

The Testament of *Iffacbar*, made to
his Children at his Death, con-
cerning a single heart.



Learn here a simple life,
Not void of pain but strife:
The Scribe, the Spade, the Ass,
Set forth what man be was.

The

The Testament of

ISSACHAR.

His exhortation
Gen. 30.

THe Cope of Issachar's words. He calling his children about him, said unto them, ye children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet scented Apples, which the land of Aram bringeth forth in high Countries, by the Water Vallies. And Rachel said I will now give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the Husband of my Virginitie, but that thou wilt have this also: She answered Let Jacob lie with thee to night for thy sons Mandrakes. Lea said unto her, I do not boast or brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered, What so? was he not first bandaged unto me, and served he not our Father

of Issachar.

Father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day, for thou art not his wife, but wert guiltily put to him in my stead: my father deceived me, and conveighing me away that night, suffered me not to see him: for had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving bear me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, & because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Abuss sake, and not for lust of pleasure:

¶

for

The Testament

for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house. Therefore my Childre, when I came unto mans state, I walked with an upright heart, and became Baptist of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me when he saw how I walked plainly and simply. I was no busie body in my doings, I was not hurtful nor spiteful to my Neighbour, I railed not upon any man, neither dispaired I the life of any, that walked in singleness of mind, By reason hereof when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did alwaies rejoyce of my simplicity. For whatever pains I took, first of all I offered all the

The godly life of
Issachar,
& his true
dealing.
An example for
godly
children.
A pattern
of a vertuous
life.

of Issachar.

the first fruits, and the first ingendred
cattle unto the Lord by the Priest, and
then gave my father the rest, and the
Lord doubled his benefits in my
hands; Yes, and Jacob himself perceived
well, that God wrought with my plain
dealing. For unto every poor man, & to
every man in adversity, gave I of the
fruits of the earth with a single heart.
And now my children, hearken & walk
in singleness of mind, for I know that
the Lord is very well pleased with it.
The single-hearted man coveteth not
gold, undermineth not his Neighbor,
lusteth not after diversitie of meats,
desireth not shift of apparel, nor height-
neth himself long time, but only hath
an eye to Gods Will, and the spirits of
error can do nothing against him. For
he cannot skill to entertain a fair
woman, lest he should defile his own
mind: wrath over-mastereth not his
wit, envy melteth not his soul, neither
doth his mind run covetously upon
gain. For he leadeth an upright life, &
beholdeth all things with a single eye,
excluding all hurtfulness of worldly
error lest he should oversee any of the
Commandments of God. Therefore my

With a
plain deal-
ing man.
the Lord
is pleased
A single
hearted
man de-
scribed
who and
whiche

The Testament

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poore and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: for our father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits; Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, & walk plainly as our father Jacob did, for unto God it is given, to destroy the temptations of Israel, My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency and

earn you
children
the
earth.

medi-
ce and
in dea-
g com-
mended.

of Issachar.

and follow lewdness, leave Gods Com-
mandments and stick unto Belial, give
over Husbandry, and gad after wic-
ked devices, and therefore shall they A plague
for diso-
bedience.
be scattered amongst the Heathen, and
become bond-slaves to their enemies.

Wherefore warn your Children of it,
that if they sin, they may return quick-
ly to the Lord, for he is merciful; I will
deliver them, I bring them home again
into their own Land. I am now an The inno-
cency of
Issachar.
A godly
pattern to
follow
hundred and two and twenty years old,
and I know not any deadly sin upon
me. I have not known any woman
but my wife, neither have I com-
mitted whoredom in the lust of my
eyes. I have not drunk wine unto
drunkenness, neither have I coveted
any pleasant things of my neighbours.
There hath been no guile in my heart,
neither hath there any lying gone out
of my lips. I have been loyn with
every man that was in heaviness, and
given my bread to the poor. I have Hearken
you Land-
Lords.
Learn you
wealthy
of the
not eaten my meat alone, nor remo-
ved the bounds and buttels of lands.
I have been pittiful in the daies of
my life, and dealt truly in all cases.
I have loved the Lord with all my earth,
f 3 strength,

The Testament, &c.

strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and dyed in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

The

The Testament of *Zabulon*, made to
his Children at his death concern-
ing compassion and mercy.



*The poor man at home Zabulon fed.
The stranger unknown also cloathed:
When ship did sail } but gave wit
God did not fail } to govern it.*

The Testament of ZABULON.

THE charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep & Cattle, by reason of the good luck that he had through the straked rods, I wist not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was loze afraid of my Brothers, because they had all conspired together to kill him with the sword, that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

His exhortation
when it
was given,
Gen. 30.

the love
of Zabulon
towards
Joseph.

falli
Habo
pity
Jacob
shed
ned a
murt
not
Jacob
wozd
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with
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And
him
kill
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to r

of Zabulon.

falling upon his knees, said unto them,
 Have pity upon me, my brethren, have
 pity upon the bowels of our Father
 Jacob: Lay not your hands upon me to
 shed innocent blood: for I have not sin-
 ned against you. If I have done amiss,
 murther me with chastisement, but lay
 not your hands upon me, for our father
 Jacobs sake. Upon his saying of these
 words, I being moved with compassi-
 on came and wept, & my heart melted
 within me, and all the substance of my
 bowels were loosened upon my soul,
 and Joseph wept, and I with him, and
 my heart trembled, & the joynts of my
 body quaked, & I was not able to stand.
 And when he saw me weeping with
 him, and them coming towards him to
 kill him, he fled behind me, & belought
 them to take pity of him. Then Reuben
 stepping in said: My brethren, let us
 not kill him, but let us cast him into
 the dry pit, that our fathers digged and
 found no water in it. God suffered not
 any water to spring up in it, because it
 should be a safeguard for Joseph. And
 so they did, till they sold him to the
 Ishmaelites. Thus gave I not consent
 to the sin against Joseph: but Simeon,
 Gad,

A good
 consci-
 ence re-
 fuseth no
 tryal.
 Love be-
 tween
 brethren
 is as a pre-
 cious
 ointment.
 Mutual
 love is
 mutual
 safety:

The Testament

A figure
of the
treachery
and cove-
tousness
of *Judas*,
read *Mat.*
27.

Gad, & the other of my brothers taking money for Joseph, bought shooes with for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread & trample it under our feet, because he said he should reign over us, & we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his brother, I have loosed Josephs shooe, for when we came out of Egypt, the young man unbuckled Josephs shooes at the Gate, and so we worshiped Joseph, as if it had been Pharaoh: and not only worshiped him, but also knelt down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two daies, and two nights together; neither would Judas eat with them but had an eye unto the pit, because he feared lest Simeon and Gad should

Judas careful for his Brother

of Zabulon.

ould ſtep thither and kill him : When
they law I ate nothing, they ſet me to
they kept him till he was ſold. He was in
t, be he pit three days and three nights
there without repaſt, yet he was ſold. Reuben
it un hearing that he was ſold in his abſence,
ould rent his garments, and wept, ſaying,
t his how ſhall I look my Father Jacob in
he in the face ? & therewithal taking money,
wrote he ran after the Merchantmen : but he
ſecond could not find them, for they had left
Joseph the Kings highway, and were gone a-
gypte way apace by by-lanes, and Reuben eat
Joseph meat that day. Dan therefore coming
ripped into him, laid, Weep not, neither be ſad
and for the body ; for I wot what we may
me ſap unto our Father Jacob : We will kill
and a Kid and ſtain Josephs coat with the
the blood of it, and ſap unto him, ſee if this
be thy ſong coat or no, for when they
erced intended to ſell Joseph, they ſtriped him
g of out of our fathers coat, and put upon
reat him an old coat of a bondſervant. Sime-
arn had gotten his coat, and would not
the deliver it us, but was minded to have
e to put it in pieces with his ſword : and he
with was angry that he was yet alive, and
be that he had not ſlain him. Then all my
Gad brethren riſing up together, ſaid unto
uld him,

Reuben his
love to-
ward Jo-
seph.

Mark the
wicked
policy of
the un-
godly.

The Testament

*Zabulon
his exhortation.*

*Compassion is to be
shewed as
well to
beasts as
men.*

*The unmerciful
punished,
both they
and their
children.*

*Fishers
Boats first
invented
by Zabulon,
but
God gave
the wisdom,
Gen.
49.*

him, Why shouldst not thou give it us, seeing that thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my Childzen, I warn you, keep the Lords commandments, be merciful to your neighbour, and have inward compassion towards all, not only men, but also beasts. For in that respect the Lord blessed me, inasmuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Childzen have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the Childzen of my brothers fell sick also, and died for Josephs sake, because their fathers pitied him not, but my Childzen were preserved without sickness, as you know. And while I was upon the Sea coast, of Canaan, I fell to fishing for my father Jacob; and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher boat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in the net

of Zabulon.

t us the Boat, & fastened a sail in the midst
 et of the wood, & coasting along the shoar
 t hein it, I fished for my Fathers household,
 had till we came into Egypt : & for pity sake
 t, I gave of my fishing to every stranger
 and that I met with, if there were any fo-
 our reiner born, or any sick body, or any aged
 ards person, I boiled my fish and dressed it
 or well according to every mans need, and
 nfo carried it to them, comforting them, and
 vere having compassion with them. And
 For therefore God made me to catch much
 ent fish in the Sea. For he that giveth his
 all neighbour, receiveth the things multi-
 amp plied of the Lord. Five years did I fish,
 will giving to every man that I saw, and
 n of serving all my Fathers house suffici-
 for ently : in harvest time I fished, and in
 pi winter time I fed sheep with my bro-
 pre thers. Now will I tell you what I
 ow did, I saw a miserable man in the deep
 all of winter, & having compassion upon
 sa him, I stole a garment privily out of
 ers my house, and gave it the naked man;
 un you therefore my Children take pity
 fish indifferently of all men, and shew mer-
 Sod cy with the things which the Lord giv-
 om eth you, and deal them abroad to all
 t in men with a good heart, and if he have
 the not wherewith to succour the needy
out

The sin-
 gular
 compas-
 sion of Za-
 bulon.

Note.

Zabulon's
 mercy in
 giving
 food.

A merci-
 ful deed
 to cloath
 the naked.

The Testament

Inward
compassi-
on want-
ing ability
serveth.

A rare ex-
ample of a
merciful
heart.

God
dwelleth
in a mer-
ciful
heart.

Joseph re-
warded
good for
evil

He that is
mindful of
injuries, is
not mer-
ciful.

out of hand, yet have compassion
him with inward mercy. I know that
my hand forstowed not to give to him
that wanted, and to spend the time
with him, insomuch that I have wa-
ked above seven furlongs with such
one weeping, and my heart perved up
on him for compassion. You therefore
my children, have earnest and inward
mercy towards all that are in misery
that God having pity upon you, may
be merciful to you likewise. For in the
last daies God will lend his mercy up-
on the earth, & wheresoever he findeth
inward and hearty mercy, there will he
dwell for look how much mercy man
sheweth to his neighbour so much will
God shew to him again. Now when we
came down into Egypt, Joseph minded
not out evil dealing with him, but
when he saw me, it made his heart perva-
whom look ye upon my children? learn
to forget the harm that is done to you.
Love ye one another; and do not one of
you think upon anothers ill dealing
for that breaketh unity; and displeaseth
all kindred, & troubleth the mind. For
he that is mindful of harm past, hath
not the bowels of mercy. Wash thy
water, and see how it washeth away the
land

of Zabulon. T

stand when the stones and timber are re-
 mov'd asunder. And if a brook be drawn
 into many streams, the earth sucketh it
 up, and it cometh to nothing : and so Apt simi-
litudes.
 shall you, if you be divided among your
 selves ; therefore divide not your selves An exhor-
tation to
concord.
 into two heads, for all things that
 God hath created have but one head a
 piece. He hath given a man two shoul-
 ders, two hands and two feet, but yet
 do all the members obey one head. I
 know by the writings of my fathers
 that in the last daies ye shall depart
 from the Lord, and be divided in Israel, The end
of discord
is misery.
 following two kings, working all a-
 dominations, and worshipping all man-
 ner of Idols, and your enemies shall
 take you Prisoners, and you shall sit a-
 mong the heathen in all misery, tribu-
 lation and sorrow of mind : & afterward
 you shall remember the Lord, & repent,
 and he shall turn you again : for he is
 merciful and full of compassion, and
 thinketh not upon the lewdness of the
 children of men, because they be flesh
 & the spirit of Errour beguiles them in
 all their doings. After this shall God
 himself raise up unto you the light of
 righteousness : and wholsomness and
 mercy are in his punishments. He shall
 redeem

The Testament

redeem all men from the bondage of Belial, and all the spirits of error shall be troden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem; and God is his name: nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off till the time of full finishing. And now my Children be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their father Zabulon: But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the daies of your life. As he had spoken these words he fell as sleep, to his singular benefit: and his sons laid him in a Coffin and carry him back again into Hebron, and buried him there with his Fathers.

The state
of the
wicked at
the latter
day.

The

The Testament of Dan made to
his Children at his Death, con-
cerning anger and lying.



The Serpent with weapon and Dan declare,
The intent of those men that wrathful are.

The Testament

to be made to DAN. The Testament

THE Copp of Dan his words,
which he spake unto them in his
last days; in the hundred five and
twentyeth year of his life, he called his
Tribe unto him, and said,

Heart and
outward
profession
must be
conso-
ci-ate. Lies
and anger
School-
masters of
evil life.
Self-love
thinketh
himself as
good as
others.
Desire of
preroga-
tive enti-
ceth to
murther.

Ye Children of Dan hear my sayings,
and give heed to the words of your fa-
thers mouth. I liked in my heart, and
shewed in my whole life the thing that
is good: for truth joynd with right
dealing pleaseeth God well. I have
hated hurtful things: as lying and
anger, because they teach a man all
manner of naughtiness. I confesse un-
to you my Children this day, that I
was glad in my heart at the death of
Joseph, that true and good man; and re-
joyced at the selling of him, because our
father loved him more than us. For
the spirit of spightfulness and pride said
unto me; Thou art his son too, as well
as he. And one of the spirits of Belial
wrought with me, saying, Take this
sword and slay Joseph with it, and when
he is dead, thy father shall love thee.
This was that spirit of spightfulness
which counselled me to devour Joseph,

as

as the Leopard deuoured a kid: But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Strepters in Israel by committing that wickedness. And now, my children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet he (b) knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend yet he considereth it not. For the Spirit of wrath beareth him with the snares of error; blinding his natural eyes, and dimming the eyes of his mind by falsehood, and giving to him a sight of his own making. And wherein beareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and envy him. My Sons, wrath is mischievous; for it be-

Man pur-
poseth,
but God
disposeth.

A wrath-
ful man
lively de-
scribed.

a He ac-
counteth
his pa-
rents as e-
nemies.

b He
knoweth
not his
brother.

c He obey-
eth not
the Mini-
ster.

d He re-
gardeth
not the
righteous.

e He confi-
dereth not
his friend.

The pro-
perties of
wrath.

The Testament

cometh a Soul to the Soul, and subdueth the body to it self by overmasterying the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

A wrathful
man worketh
three
waies.

1. By servants.
2. By riches.
3. By himself.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servants; Another, of his riches, where through he perswadeh and overcometh his unrighteousness: and a third, of the nature of his own body; which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive

Two instruments
of
wrath, bitter
speech;
violent

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live wrath. Therefore when any man
 speaketh against you, be not moved to
 anger : & if he praise you as good men,
 be not puffed up, nor changed into vo-
 luptuousness and fierceness of counte-
 nance ; for when a man heareth a thing
 that disliketh him, first, it tickleth
 him, and stingeth his mind, so that he
 thinks he hath just cause to be angry.
 Now therefore my children, if ye fall
 into any loss and hindrance, be not out
 of patience ; for the spirit of impatience
 maketh men to lust for the thing that
 is forgone, and to be angry for the
 want of it : Bear your losses willingly,
 and be not out of quiet for it ; for unqui-
 etness engendzeth anger and untruth ;
 and it is evil to have a double face. An-
 ger and untruth talk one to another,
 to trouble the understanding. And
 when the mind is cumbered with dis-
 dain, the Lord departeth from it, and
 Belial getteth the dominion of it. There-
 fore my children keep the Lords Com-
 mandments and Laws, eschew un-
 truth and hate it, that the Lord may
 dwell in you, and Belial flee from you.
 Speak every of you the truth to his
 neighbour, that ye fall not willingly
 into incumberance, and so shall ye be in

Remedy
 against
 wrath is
 forbearing
 of words.

The effect
 of impati-
 ence.

The Testament

He prophesieth
their
wicked-
ness.

A note
for cove-
tousness.
Repent-
tance ob-
taineth
mercy.
A pro-
phesy of
Christ his
humanity.
Christ
lively de-
scribed.

quiet; and ye shall have the God of
peace, War shall not prevail against
you. Love the Lord all your life long,
and love ye one another with soothfast
heart. For I am sure that in the lat-
ter days ye shall depart from the Lord
and walk in naughtiness, working the
abominations of the Gentiles; and
haunting wicked women in all lewd-
ness, by the working of deceitful spi-
rits in you. For I have read in Enoch,
that Satan is your prince and that all
the spirits of fornication and pride,
shall ply themselves in laping snares
for the children of Dan, to make them
sin before the Lord. But my children
stick ye unto Levi, and look upon them
in all things. The children of Juda shall
snatch away other mens goods like
Lions through covetousness. For this
cause shall ye be led away with them
into captivity, and there receive all
the plagues of Egypt, and all the ma-
lice of the heathen: whereupon ye shall
return to the Lord, and obtain mercy,
and he shall bring you into his holy
place, and proclaim peace to you. The
Lords saving health shall spring up
unto you out of the Tribes of Juda and
Levi. He shall make War against Belial,
and

and give our young men the victory
in revengement. He shall deliver the
imprisoned souls of the Saints from
Belial, and turn your unbelieving heart
to the Lord, and give everlasting peace
to such as call upon him. The Saints
shall rest in him, and the righteous
shall rejoyce in the new Jerusalem,
which shall glorifie GOD for ever.
Jerusalem shall no more be wasted, nor
Israel led into captivity, because the
Lord shall be conuersant among men
in the midst of it, and the holy one of
Israel shall reign over you in lowliness
and poverty, and he that believeth in
him, shall certainly reign in Heaven.
Now my children fear the Lord, and
beware of Satan and his spirits. And
draw near to God, and to the Angel
that excuseth you, for he is the Media-
tor between God and man, to set peace
in Israel. He shall stand against the
Kingdom of the enemy, and therefore
will the enemy labour to overthrow
all that call upon the Lord: for he
knoweth that whensoever Israel escap-
eth then shall his enemies Kingdom
come to an end. But the said Angel
shall strengthen Israel, that he come not
to an evil end, At that time shall Israel

Christ our
Mediator.
Christ as-
sisteth us
in all tem-
ptations.

The Testament, &c.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Childzen, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and look what you have heard of your father, deliver it over to your children, that the Father of Nations may receive you. For he was loothfast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness of the Lords Law, and burye me by my Fathers. In laying these things he kissed them and slept the sleep of the world. And his Sons, buried him, laying his bones by Abraham Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the offspring and native Country of Israel, so came it to pass.

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the first
en the
the first
the first
the first

Run
Em
If yo
Then
The

The Testament of *Neptholim*, made
to his Children at his death con-
cerning goodness.



*Run Nepthalims race, but run apace:
Embrace his goodness and trustiness.
If your state you see servants to be,
Then God will you bless, and give success.*

The Testament of NEPHTHALIM.

THE Coppy of Nephtalim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death's door, he praised the Lord that had strengthened him, and began to speak to his children in this wise.

My children give ear to Nephtalim, hearken to your fathers words; I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nephtalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee, By reason whereof, Joseph was like to me in all things according to Rachels

His birth.
Why he
was cal-
led Nep-
thalim.
Why Jo-
seph was
like Nep-
thalim.

of Neptha'im.

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora Rebecka's Nurse, and was born the self same day that Rachel ^{His fami-} was born: for Rotheus was a Chaldean-ly.

of Abraham's kindred, a worshipper of GOD, free born, and a noble man. Nowbeit for as much as he was taken prisoner, Laban bought him and married him to a bond woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha calling her, her new happy daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or edds betwixt them: for all the Lords creatures are made by weight, measure and rule.

The
swiftness
of Nep-
thalim.
Gen. 49.

God his
wisdom
in creat-
ing us,
lively set
forth.

And

The Testament

And as the Potter knoweth the use of
every of them to what things they be
meetest; so the Lord knoweth the body,
how far forth it is fit for goodness, and
when it beginneth in evil. For there is
not any creature, reasonable, nor un-
reasonable, which the Lord knoweth
not; for he hath created all men after
his own Image: & as mans strength
is, so is his work: as is his will, so is
his work: as is his forecast, so is his
doing: as is his heart, so is his mouth:
as is his eye, so is his sleep: and as is
his mind, so is his talk, either of the
Law of the Lord, or of the Law of Be-
haviour. And look what diversitie is be-
tween light and darkness, or between
sight and hearing, the same diversitie
is there in man and woman. Neither
is it to be said, that there is any better-
ness in any thing, either of the face, or
of other like things. For God hath
made all things good in their order or
degree; he hath set the five wits in the
head, and knit the head to the neck, and
covered it with hair for his glory.
Moreover, he hath assigned the heart to
wisdom, the belly to the avoidance of
the stomach, the breast to health, the li-
ver to anger, the gall to bitterness, the
spleen

of Nephtalim.

use of them to laughter, the kidnies to craft, the loins to strength, the ribs to suppleness, the seed to lustiness, and so forth. So my children, do all things in order, and in the fear of God, neither do any thing disorderly in scorn, or out of season. For thou canst not command the eye to hear, neither canst thou do the works of light in darkness. Therefore haste you not to make your doings through covetousness, or to beguile your own souls with fond talk. For by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the devil: the Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of error. But do you not so (my children:) know ye that your only one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them; and be not like Sodom, which altereth the order of her nature; likewise the waters altered the order of their nature; and they whom God cursed in the

All things most be done in time and order. Thereafon

The Testament

Nephtalim
prophecies
eth the
misery of
his chil-
dren.

A vision

the flood, making the earth desolate
and fruitless for their sakes: And when
I saw these things because
I have read in the holy writings
of Enoch, that you also shall depart from
the Lord, and walk in all the wicked-
ness of Sodom, and the Lord shall bring
thralldom upon you, so as you shall
serve your enemies, and be pinched
with all manner of tribulation and
pain till God consume you every one
and when ye be made few and small
ye shall turn again, I know the Lord
your God, and he shall bring you again
into your own Land, according to his
manifest mercy. And it shall come to
pass, that when they shall be come in
to the Countrey of their fathers, they
shall forget the Lord again, and deal
wickedly, so as the Lord shall scatter
them all over the face of the whole
earth, till in the mercy of the Lord, come
a man that poureth out mercy and
righteousness upon all men both far
and near. For in the xl. year of my
life upon mount Olivet, toward the
east side of Jerusalem, I saw the Sun
and Moon stand still, and behold Isaac
my fathers father said to us, come hither
apace and every one of you take

holl

of Nephtalim. T

hold according to his strength, for the
 Sun and Moon may be caught. And
 he came running all together, and Le-
 vi caught hold of the Sun, and Juda
 jumpin g up caught hold of the Moon,
 and were both of them lifted up with
 them. And when as Levi became as
 the Sun, a certain young man delibe-
 rated him twelve boughs of Palm-tree
 and Juda shined as the Moon, & twelve
 beams o' rays were under his feet,
 and Levi and Juda running together,
 beheld one another. And behold there
 was a Bull upon earth that had
 great horns, and Eagles wings upon
 his back, and we would have caught
 him, but we could not; for Joseph step-
 ping before us, caught him, and mount-
 ed aloft upon him. And behold, there
 appeared into us an holy writing, say-
 ing; The Assyrians, Medes, Elamites, Gi-
 thites, Chaldees, and Syrians shall hold
 the Scepter of Israel in thraldom: And
 again, a seven months after, I saw our
 father Jacob standing in the Sea of
 Tarsis, and us his sons with him: and
 behold there came a ship sailing by,
 full of dried flesh, without Mariner o'z
 Pilot. Upon the ship was written Ja-
 cob, and our father, said to us, Let us
 go

The Testament

go to our ship, when we were within it there arose a sore tempest, and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with a storm were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then Joseph flew out of the boar, & we all were divided upon twelve boards, and Levi, and Judah was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our father Jacob came, and we rejoiced all together with one mind. I told my father these two dreams, and he said to me these things must be fulfilled in their time, and Israel must endure many things. Then said he further to me, I believe that Joseph is alive, for I see that the Lord doth allwaies number him with us. And he said, thou livest my son Joseph, but yet I see thee not, neither scelt thou Jacob that begat thee, truely he made us to weep at these words of his, and my bowels glowed within me, to be wrapp unto him that Joseph was told, but I was afraid of

Remorse of
Conscience
moveth
open con-
fession.

my

of Nephtalim.

my brothers. Behold my sons, I have
shewed you the last times, and all
things that shall be done in Israel. You
therefore command your children to
be helpful unto Levi and Juda. For by
Juda shall health and welfare spring up
unto Israel, and in him shall Jacob be
blessed. For by his Scepter shall God
appear and dwell among men upon
earth, to save the flock of Israel, and to
gather the righteous from among the
Heathen. My children, if you do well,
both men and Angels shall praise and
bless you, and God shall be glorified
by you among the Gentiles, the Devil
shall flee from you, the Beasts shall
stand in awe of you, and the Angels
shall receive you; for like as if a man
bring up his Children well, the Child
giveth and endeavoureth alwaies to be
mindful and thankful: So of good
works, there is a good remembrance
with God. But as for him that doth
not good, him shall men and Angels
curse, and God shall be dishonoured
through him among the Gentiles, and
the Devil shall possess him as a pecu-
liar Vessel and Instrument, and all
beasts shall overmaster him, and the
Lord shall hate him. For the Command-

By doing
well, God
is glorifi-
ed, men
blessed,
and the
Devil
vanqui-
shed.

The Testament, &c.

ments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skillfull in the Lord, knowing the order of his Commandments and the Lawes of all things, that God may love you. Having commanded them many other such things, he prayed them to conbey his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nephtalims Childzen did all things according as their Father had commanded them.

The

You t
L
Lest
A

The Testament of *Gad*, made to his
Children at his death concerning
Hatred.



*You that excel in Martial Feats,
Lo Gad, but GOD obey:
Lest in Gads wrath, you God offend;
And lose your hoped prey.*

The Testament of G A D.

Gad a
good and
valiant
Shepherd.

THE Cōpy of. Gad's Testament, and
of the things that he spake to his
Children, in the hundred and seventh
year of his life, saying, I was Jacob's
seventh son, and skilful and strong in
keeping of Sheep. I kept the flocks by
night, and when there came any Lion,
Leopard, Wolf, Bear, or other wild
Beast upon our cattle, I ran to it, and
killed it. Joseph also did feed sheep with
us about thirtie days, who being ten-
der, fell sick by reason of overmuch
heat, and went home to Hebron, to his
Father, whom he lodged by himself be-
cause he loved him. And Joseph told our
Father that the sons of Bilha wasted his
goods at Zilpha, and made habock of
them without the knowledge of Judah
and Reuben. For he knew that I had re-
scued a Lamb out of a Bears mouth,
killed the Bear, and that because the
lamb could not live, which (thing grie-
ved me) we killed it also, and eat it.
He told our Father of it, and our bro-
thers were greatly discontented with
his doing, even to the day that he was
sold into Egypt, and the spirit of hate
bred was in me, insomuch as I could

of Gad.

not find in my heart to hear Joseph speak,
or to see him, because he had rebuked us
openly, for eating the lamb without Ju-
da. To be short, he made our father be-
lieve whatsoever he told him. But now
I acknowledge my sin, my Children,
that I was often in mind to have kil-
led him; for I hated him from my
heart, and I was utterly without com-
passion towards him, and the cause of
this my great hatred towards him, was
his dreams; Therefore I would have de-
boured him, as an Ox eateth up grasse
from the earth. And for that cause I
and Juda sold him to the Ishmaelites for
30 gilbernes, of the which we kept a-
way ten privily, and shewed the other 20
to our brethren. And so covetousness
perswaded me to wish his death. But
the God of our Fathers delivered him
out of my hands, to the intent I should
not do such wickedness in Israel; & now
my children give ear to the words of
truth, that ye may live righteously, and
keep the Law of the highest, and not go
astray through the spirit of hatred; for
that is evil in all mens doings. What-
soever another man doth, that doth the
hater mislike and abhor. If one keep the
Law of the Lord, he praiseth it not: If

Gad hated
Joseph for
his com-
plaining
to his Fa-
ther.

2. For his
Dream.

The Testament

one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his waies aright, he embraceth back-biting, he loveth scornfulneſs; and because that hatred hath blinded his mind, he doth to his neighbors, as we did to Joseph: therefore my Children keep your selves from hatred, because it committeth wickednes even against the Lord; for he will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but smeth spightfully against God. If a brother offend, by and by it blaizeth him abroad, and is hasty to have him condemned & killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) slap them from death which are condemned to dye; So hatred seeketh to slay the living, & deethem unworthy of life which have

A Compa-
 rison.

offended

offended never so lightly. For the spirit
of hatred doth through canker'd tre-
wardness of heart, work jointly with
Satan in all things, even to the death
& destruction of men. But the spirit of
love doth through long-sufferance work
with Gods Law to the welfare of men.
Hatred is evil, because it abideth with
lying, speaking continually against the
truth, making a great ado of small
matters, overshadowing the light with
darkness, counting sweet to be solwe,
teaching slanderousness, war, wrong, &
abundance of all mischief, and finally,
filling the heart with devilish poison.
My children, I speak these things upon
experience, to the intent you should es-
chew hatred, & stick to godly love. Right-
eousness driveth out hatred, & lowly-
ness killeth it; for a righteous & a lowly
person is ashamed to do wrong, not for
fear of rebuke, but for conscience sake,
because God seeth his intent; he back-
biteth no man, because the fear of the
Highest overcometh hatred; for the fear
of the Lord offendeth not, neither will do
any man wrong, no not even in thought.
At length I came to the knowledg of
these things, when I had repented me
of my dealings towards Joseph. For the

The pro-
perty of
Hatred.

A righte-
ous man
described

The Testament

true repentante that is according to
 Gods Will, mortifieth a man to obedi-
 ence, chalet away darknels, enlight-
 neth the eyes, giveth knowledg to the
 mind, and leadeth the soul to salvation.
 And whatsoever men know not of
 themselves, that doth repentance teach
 them. For it brought upon me the pain
 of the heart; and if my Father Jacob's
 prayers had not been, surely I had di-
 ed out of hand, for look wherein a man
 sinneth, by the same he is punished.
 Forasmuch therefore as my heart was
 merciles toward Joseph, I suffered
 Gods rigorous justice in my heart by
 the space of xi. months, that the time of
 my punishment might fall out even
 with the time that I urged the selling
 of Joseph. Now therefore my children
 each of you love his brothers, and put
 away hatred from your hearts, loving
 one another in deed, word, & thought
 mind. For before my Fathers face I
 spake mildly of Joseph, but behind his
 back, the spirit of hatred darkned my
 understanding, & tempted my mind to
 kill him. Wherefore love ye one another
 heartily: and if any of you offend other,
 tell him of it gently, driving out the
 poison of hatred, & fostering no deceit

Love con-
 sisteth in
 deed, in
 word, and
 mind.

of Gad.

in heart. And if the offender confess it
 be sorry, forgive it him: and if he deny
 it, strive not with him, lest he fall to
 the wearing, & so sin double. Let no stran-
 ger hear you uttering one anothers se-
 crets in variance, lest he turn to be
 each your ill willer, & work some great mil-
 chief against you: For he will talk
 guilefully with thee, & undermine thee
 to do thee a shrewd turn, taking his
 poison at thine own hand. Therefore if
 he deny it, and be ashamed of it, & hold
 his peace when he is rebuked, draw
 him not out, for in denying he repen-
 teth him, so as he will no more offend
 thee, but honour thee, & fear thee, & be
 in quiet. But if he be unshamefaced, &
 abide by his naughtiness, then refer the
 revenge of it to God with all thy
 heart. If another man prosper more
 than thou, be not grieved at it, but pray
 for him that he may have perfect pro-
 sperity. For peradventure, it may be to
 his own benefit. And if he be exalted
 more and more envy him not, but re-
 member that all flesh shall die, and
 then praise God for it, who giveth good and
 profitable things to all men. Seek the
 Lords judgments, & so thy mind shall
 rest in him alone and be in quiet. Now if a
 man

Envy no
 mans
 Prosperi-
 ty. It may
 be per-
 chance
 our profit.

The Testament, &c.

A poor
man how
he is rich.

A Pro-
phesie of
Christ.

man be enriched by evil means, as Esau
my fathers brother was, enby him not
for in so doing ye controul the Lord
who either taketh away his benefite
from the wicked, or leaveth them still
to the repentant, or else reserbeth them
in the unrepentant, to their endless
punishment: For the poor man having
sufficient of all things, giveth thanks
unto the Lord, and is enriched of al-
men, because men wish him no harm.
Therefore my Children away with ha-
tred out of your hearts, and love one
another with a right meaning mind.
Also will you pour children to honour
Levi and Juda: for out of them shall the
Lord make the Saviour of Israel to
come: I know that in the end your
Children shall depart from them, and
walk in all manner of mischief, naugh-
tiness and corruption, before the Lord.
And after a little pausing, he said a-
gain: My Sons, hear me your Father
bury me by my Fathers: And
plucking up his feet, he slept in peace
and after five years, they carried him
thence, and laid him with his Father
in Hebron.

Two
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The
bs

T

The Testament of *Aser*, made to his
Children at his death, concerning
Two Faces, of Vice and Virtue.



Two waies, saith *Aser*, are prepar'd,
for men; the one for joy,
The last for death. The first is best,
but this breeds, sore annoy.

The

The Testament of

A S E R.

Two
waies for
a man to
walk in.

Two
minds in
a man, of
good and
of evil.

THE Coppy of Aser his Testament, & of
the things that he spake to his chil-
dren in the 110 year of his life, beinge
still in health he said unto them: Ye children
of Aser, hearken unto your Fatherth
& I will shew you all things that are
right before the Lord. The Lord hath com-
mended unto me two waies, & hath com-
mended unto me two minds, two doings, two places, two
two ends; & therefore all ways may be
one, yea, though they be contraries, as
are the ways of good & evil. Also there
are two minds in our breasts, which
move us either to honesty or dishonesty,
Therefore if a man be led to goodnesse,
all his doings are occupied about right-
teousnesse, & if that he do any thing
amiss, by & by he repenteth him, for
in as much as his mind is bent unto right-
eousnesse, he putteth away naughtinesse,
out of hand amendeth his misdeeds,
correcteth the corruptions of his mind.
But if his mind incline unto evil, about
his doings tend unto naughtinesse, in
so much that he thrusteth away the
good and taketh unto him the bad, be-
cause he is under the dominion of Bel-
ial & if he do any good thing, he turneth

he same unto evil. For if he begin to do
 up good, he bringeth the end of his do-
 nt, & to an evil work, because the trea-
 s' chure of his heart is infected with the
 beinge of a devilish and mischievous
 he churrit, and therefore the evil overmas-
 teth the good in his mind, & bringeth
 at the end of the thing to naughtiness.
 D harome man sheweth compassion upon
 of men that serbeth his turn in naughti-
 nesses, & that man hath 2 faces, & that deed
 naph of his is stark lewdness. Another man
 es, & loveth ungraciousness, and he is lewd
 therelike: and although he could find in
 rich his heart to die for the compassion of his
 nesh, yet it is manifest that he is dou-
 nesh, & le-faced, and his doing is altogether
 righ, stark naught. For his love being but
 ing lewdness, doth as it were cloak his e-
 in a vil with a good name; whereas the
 right of his doings tendeth unto a wick-
 nesh, & end. Another he also doth open
 ds, & wrong, pilloeth, & polleth, is covetous, &
 mind, & tieth not the pooz. He also hath a
 , & double face, & all this is stark naught,
 es, & in being niggardly towards his
 p the neighbour, he provoketh Gods wrath, &
 d, & denieth the highest, in not pitying the
 Bel pooz. He despiseth & spighteth the Lord
 rner, which is the commander of the law, he
 suffereth

Diverse
 sorts of
 double
 faces.

The co-
 vetous
 mans
 wicked-
 ness de-
 scribed.

The Testament

God abideth with the plain dealer.

The pretentious judgment of the world makes not good or bad.

suffereth not the poore to rest; he defileth his own soul to make his body gay; he killeth many & pitieth few; this is the part of a double-faced person. Another committeth whoredom and fornication; or vexeth many men pittiously with his power & riches; & yet abstainerh from meats: his last is naught, for he doth the commandments with an evil conscience; and that is a double-faced dealing, which is altogether naught. Such a manner of folk are right swine & hares; for they seem to be half clean: but in their deed they be utterly unclean. Therefore, my children, become not like them; neit her bear ye in one hood two faces; the one of goodnes; & the other of naughtines; but stick all only unto goodnes: for in goodnes doth God rest & men like well of it: shun naughtines and kill the Devil in your good works; for they that are double-faced serve not God, but their own lusts; because they seek to please Belial, and such as are like themselves. Now, though plain dealing men, & such as pretend but one face are taken for offenders at the hands of such as bear two faces; yet are they righteous before God. For many in looking wicked persons, do two works; once

of Aſer.

deſile : namely good by evil: but indeed the
gap, whole work is good, becauſe that he which
is rooted out the evil hath deſtroyed it.
nothome man hating his neighboꝝ, unmer-
cationally blameth him foꝝ his aduoutry, oꝝ
with heft, ſuch a one is double-fac'd, but yet is
y from whole work good, becauſe he follow-
he doth the Lords example, not reſpecting
il what ſeemeth good when it is evil indeed.
d deanothet will not make nierry with Rio-
Sung, leſt he ſhould be ſtained by them, &
hareth his own ſoul. This man alſo is dou-
t in the fac'd, but yet is all his doings good:
He is like a Roe oꝝ a Stag, which in a
ot likemmon wild herd ſeem to be unclean, &
d that are altogether clean, becauſe he walk-
per oꝝ in the zeal of the Lord, ſhun-ning & ha-
o un-ning thoſe whom God willet to be ſhun-
d reſo in his Commandments, & ſo killeth
tine the evil with well doing. See therefore
poꝝ ſong, how there are two in all things,
ve ne againſt the other, & the one hidden un-
e the other. Death ſucceedeth to life
e likame to glory, night to day, & darkneſs
dea into light. All righteous things are un-
e facer life & light; therefore doth eternal life
ids oꝝ ermaſter death. It is not to be ſaid, that
e theuth is untruth, righteouſneſs, unrighte-
n haſneſs, oꝝ right, wrong, becauſe that as
is all things are under God, ſo all truth is
once under

Other
kinds of
double fa-
ced men.

The Testament

After his
righteous
living.

Double
faced
double
punished.

under light. I have practised all the things in my life, & not straped from truth of the Lord, but sought out the commandments of the Highest, to the utmost of my power, and walked with one face in goodnes. Take heed therefore my children, to the Lords Commandments, follow the truth with one single face. They that are double faced, shall be double punished. The spirit of error hateth a man that fighteth against it. Keep the Law of the Lord, & regard not evil that seemeth good, but have an eye to the thing that is good indeed, & keep the same, turning to the Lord, in all his commandments, and resting upon him; for the end whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked spirits, your souls shall be tormented of the wicked Spirits whom ye serve in wicked lusts & works. But if ye quietly & chearfully acquaint your selves with the Angel of peace, he shall comfort you in your life-time. My children, become not like the Sodomites which knew not the Angel and perished for ever. For I am sure that you shall live and be delivered into the hands of your enemies, your Land shall be laid waste, & you

your selves shall be scattered into the 4
corners of the earth, and be despised as
unprofitable water in your dispersing
abroad: until the Highest do visit the
earth, eating & drinking as a man, with
men, & breaking the Serpents head in
pieces without noise. He shall save Israel
& all the heathen by water, being God
hidden in man. Therefore tell your Chil-
dren these things that they neglect not
Gods Law written in the Tables of
heaven. For the time will come that they
shall give no credit to the Law of the
Lord, & you falling unto naughtiness;
shall deal wickedly against God, giving
no heed to his Law, but unto mens com-
mandments. For this cause shall ye be
scattered abroad, as my Brothers Gad
& Dan, which were not acquainted with
their own Country, Tribe and Tongue.
Nevertheless the Lord shall gather
you together again in faith; for the hope
of his mercy, for Abraham, Isaac and Ja-
cob's sake. When he had so said, he com-
manded them to bury him in Hebron.
And he dyed, sleeping a good sleep: and
afterward his Sons doing as he had
willed them, carried him back, and bu-
ried him with his fathers.

A Pro-
phesy of
Christ his
humanity.

The Testament of *Joseph*, made to his
Children at his death concerning
Chastity and Patience.



Let *Joseph* teach thee,
Love and chastity.

So shalt thou have
A long blessed life,
Void of all strife,
Even to thy grave

The Testament of
JOSEPH.

My sons and my brethren, hear ye
Joseph the well-beloved of Israel.
My children hear your father: I have
known in my life end and death, with
the which my brethren would have de-
stroyed me. For they hated me, and God
loved me: they would have killed me, &
the God of my fathers kept me; they
put me into a pit, and the most high
brought me out again; I was sold as a
bondman, and the Lord made me free, &
his strong hand helped me: I was kept
in hunger, & the Lord himself nourished
me: I was left alone, and the Lord vi-
sited me: I was in prison, and the Sa-
viour made me glad: I was fastened in
Chains, and the Lord unbound me; he
pleaded my cause in the accusations of
the Egyptians; and not only delivered me
from End and Deceit, but also exalted
me, insomuch that Putiphar, chief Stew-
ard of Pharaoh's house did lend me lodg-
ing, where I was in jeopardy of my
life, by reason of a shameless woman
which inticed me to do naughtiness
with her, through the flame of behap-
pousness burning about her breast. I

*Joseph's af-
flictions.*

*God help-
eth in di-
stresses.*

The Testament

God ne-
ver for-
saketh his.

Joseph
constant
in temp-
tations.

Suffe-
rance
What it
is.

A present
medicine
in temp-
tation.

was cast in prison for her. I was
beaten and mocked for her, yet the
Lord caused the keeper of the Prison
to be moved with mercy towards me.
He forsaketh not them that fear him,
neither in darkness, neither in bonds,
neither in tribulations or necessities.
God is not ashamed as men, neither
dreadeth he as men, neither speaketh or
shrinketh he for fear, as earthly men.
He is present in all places, and in
their most grievous sorrows he comfort-
eth his. He goeth away for a season,
to try the thoughts of their mind. He
found me trust in ten temptations,
and in every one I was constant, and
preserved. For sufferance is a great
medicine, and causeth much goodness,
How often did the Egyptian threaten
my death? How often was I puni-
shed, and yet the woman called me a-
gain? How often did she threaten me
to die because I would not have to
do with her? She said unto me, thou
shalt have governance of me, and all
that be mine, if thou wilt give thy
self unto me, and obey my desire, and
thou shalt be Lord over us. But I re-
membred the words of my Father Ja-
cob, and entering into my chamber,
made,

of Joseph.

made my prayer to the Lord, and fast-
 ed seven daies : Yet I appeared unto the Egyptian, in the self-same estate of
 body, as it I had lived in pleasures
 and delights. For they that fast for
 God, receive beauty of face. When I
 had wine given unto me, I drank none,
 and fasting three daies, I took my
 meat daily, and gave it to the sick and
 needy, and early I awaked unto the
 Lord, and wept for Memphitica the Egyp-
 tian, because she was evermore trou-
 bling of me. She came unto me in the
 night, as though she would have visi-
 ted me. And first, truly, because she had
 never a Son, until which time she feig-
 ned to take me as her Son. And I
 prayed to God to send her a Son, until
 which time she embraced me, as though
 I had been her son, and I perceived
 not the cause. And for a conclusion, she
 drew me to have done fornication with
 her : and I remembering my self, was
 sorrowful to the death. And when she
 was gone out, I came to my self and
 sorrowed many daies : For I perceived
 her deceit and error. And I spake unto
 her the words of the most high God, if
 peradventure she might be turned away
 from her pernicious concupiscence, Ma-

Not from
 meat, but
 from
 wanton
 fare.

A crafty
 practice
 of a wo-
 man.

The Testament

Flattery
the Devils
sweet bait.

A token of
a zealous
heart.

Hypocrites
are of all
Religion
for lucre.

Double
faced men
God ab-
horreth.

ny times as to a holy man she spake
flattering words to me, not without de-
ceit, lauding my chastity before her hus-
band, which would utterly have de-
stroyed me: both manifestly and se-
cretly she said unto me: Fear not my hus-
band; for he is perswaded of thy chasti-
ty. For if so be that any man shewed
him of thee & me, he would not believe
it. For because of this thing, I cove-
red me with sackcloth, and laid me flat
upon the earth and prayed unto Al-
mighty God that he would deliver me
from this Woman of Egypt. When she
could do nothing this way, she came un-
to me again armed with other reasons:
that is to say, that she would fain learn
the Word of God of me, and began to
speak after this manner: If thou wilt
have me to forsake mine Idols, follow
my desire, and I will perswade my
Husband the Egyptian to go from his
Idolatry, and we shall walk in the
Law of thy God. I made answer about
these things: **GOD** will have none gone
worship him with uncleanness, neither
hath he any pleasure in adulterers: and
she held her peace, desiring to fulfil her
concupiscence. And I fasted and pray-
ed, that God might deliver me from
her

of Joseph.

Note the
fruit of lust

her: again at another time, she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: woman I pray thee, be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not betray her naughtiness, and so departed. He: again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me, And when he was gone I wept, & touched not that meat, neither any other of her sending, for a good while after. A day after that she came to me, & said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned

The Testament

*Joseph did
first ad-
monish, &
not pro-
claim.*

*The Name
of God, &
fear of in-
famy,
pricketh
the con-
science.
Note this.*

it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath shewed thy mischief unto me, & I have kept the meat to thy shame, it perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my fathers, & the Angel of Abraham shall be with me; & then she fell down at my feet, & wept. Then lifting her up I exhorted her many waies, & she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiuing her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her husband being without) and said: I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt obey me. And perceiuing that

the Spirit of Belial troubled & vexed her
 I prayed unto the Lord my God, & said
 thus: Wherefore art thou vexed & trou-
 bled, all blind in sin? Remember thy
 self; for if thou do kill thy self the Con-
 cubine of thy Husband called Secon, en-
 vying thee, shall beat thy Children & de-
 stroy the memory of thee from off the
 earth; and she said unto me: Have done,
 have done; I perceive that yet thou hast
 some care for me; I have even enough
 that thou defendest my life and my chil-
 drens. I have good hope in time to
 come that I shall obtain my wished de-
 sire. And she perceived not, that for the
 love of my Lord God I said so, and not
 for her sake. Whatsoever he be that fol-
 loweth the concupiscence of his most fil-
 thy & pernicious desire, is made servant
 unto the same, as this woman was: &
 if he hear any good thing in the passion
 wherein he is overcome, he draweth the
 same to his pernicious or filthy desire.
 I say unto you my Sons, that it was
 about six of the clock when she went
 from me, and I fell upon my knees,
 praying to God all that day, with the
 night following, & about the break of
 the day I rose weeping, that I might
 once be delivered from this Egyptian
 womar,

A remedy
 against
 tempta-
 tion.

The Testament

woman Finally she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiuing that she wared mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, & fled away.

Then she complained to her husband of me, which put me in prison in the Kings House. The day following after I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman wared sick for sorrow, and hearkened how I lauded God, being in a house of Darknells. For I rejoycing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darknells; but all that could perswade me nothing, inso much that in thought I was not inclin'd to any desire of her, For God loveth him better which fasteth in chastity, being in a Prison of darknells, then him which taketh his pleasure with voluptuousness in a chamber of honoz & riches. For if a man live in chastity, and desire

Mote a subtil Woman.

Joseph's singular Chastity.

of Joseph.

st by fire glory (if God perceiue it to be ex-
 gient for him) he giueth it unto him
 that he hath done unto me. Many times
 and as though she had been sick, she descen-
 I leaped unto me unlooked for, and heard the
 ap. voice of my praying, and stood the more
 hand still. But when I heard her sigh, I held
 in the my peace; for in her house she stripped
 after her self naked, breasts, legs and arms;
 son. where by she might have kindled me in
 this to the love of her. For she was very fair,
 row, and gloriously adorned to have deceived
 eing me, but God kept me from her works.
 ing. Therefore my Sons, behold what suffer-
 one, stance with prayer & fasting doth. And
 iver, therefore if you love soberness & chastity
 t she in sufferance & humility of the heart, the
 aid, Lord shall dwell in you; for he loveth so-
 h. I briety: and when the most High doth
 and dwell in a man, although he chance to
 and fall into enuy or into bondage, or slan-
 t all der, the Lord which dwelleth in him, will
 nso. for his chastity not only deliver him,
 in. but also exalt him, & glorifie him, as
 lo. he hath done me; for he is alwaies with
 alti. him in word, in deed, and thought.

My Children ye know well how my
 father did love me, and yet I was ne-
 ver the prouder thereof in my heart.
 for though I was a child, I had ever
 the

A property
 of a Harlot.

The com-
 modity of
 prayer and
 sufferance.

Joseph's
 lowliness in
 prosperity.

The Testament

the fear of God in my mind. When I grew unto age I moderated my self, I honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God, to honour your brethren; for all men that observe the law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; I said) because I would not reproach my brethren) that I was one of their household Slaves. Then said the chief of them thou art no Slave; for thy countenance doth shew thee what thou art. And he threatened me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt they began to strive who should have me for money that was paid, and they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge

An amiable countenance a token of a liberal mind.

his house, and the Lord blessed him by
 up hand; for the Lord gave him plenty
 Bold and Silver, and I was with
 in three months and five daies: In
 his time passed by Memphitica the
 wife of Putiphar in great glory, and she
 cast her eyes upon me (for the Eunuchs
 shewed her of me) & she shewed her
 husband of the Merchant which was
 made rich by the hand of a young man
 being an Hebrew, and she said they had
 stolen him out of the Land of Canaan, there-
 fore do now judgment upon him, and
 like the young man to be your steward
 ; and the God of the Hebrews shall bless
 you: for grace from Heaven is in him.
 Putiphar her Husband, perswaded with
 these words, caused the Merchant to be
 set free, and said unto him what do
 thou hear of thee that stealest souls out
 of the Land of the Hebrews in selling
 Children? The Merchant fell down
 upon his knees, and prayed him, say-
 ing, I beseech thee Lord, shew me:
 I know not what thou sapest. He
 answered again, Where gatest thou
 this Hebrew child? and he said, the Ish-
 melites left him with me until they
 sold me this way again. When he had said
 this, Putiphar said, bring the young man
 hither

A covetous heart
 like
 Achan.

The Testament

hither, and I being brought in did
 verence to the Prince of the Eunuchs,
 he was the third man in dignitie
 Pharaoh, and Prince of all the Eunuchs
 & he had wife, children, and concubines
 And when he had taken me apart,
 said, art thou bond, or art thou free?
 answered; bond. And he said unto me
 Whose bond-man art thou? I answered
 him the Ishmaelites. And he said again
 unto me, How came it to pass that thou
 wast made their bond-man? And I said
 for they bought me in the Land of Canaan;
 an; yet he did not believe me, saying
 Trulſe, thou liest, & commanded me to
 beaten. Memphitica his wife ſpied me
 beaten at a window; and ſent unto her
 husband, ſaying; Thy judgment is
 juſt; for thou doſt puniſh wrongfully
 young man that is ſtolen. But becauſe
 changed not my word, yet again was
 beaten, and commanded to be kept
 his commandment, till ſuch time as
 Maſters came. And his wife ſaid
 him; Wherefore do ye keep in capti-
 the noble Child: it were more alms
 let him go, and to beat you. She would
 ſain have ſipped me in deſire of ſin.
 I knew nothing of this. He ſaid again
 to Memphitica, it is not honeſt among

A token of
 mercy, if it
 were not
 for an ill
 end.

Note a flat-
 tering wo-
 man.

id in the Egyptians to take away another
 s, for mans goods before he shew him of it. He
 wnt said that of the Merchant, & of me, when
 much I should be imprisoned. After that xxiv
 times daies the Ishmaelites came, and they hear-
 rt, being that Jacob my Father was heavy
 ree; for me, said unto me; Wherefore is it
 to me that thou saidst thou was a bond man;
 were & now we know that thou art the son
 agat of a great man in the Land of Canaan,
 t thou and thy father sorroweth for thee in
 I said sackcloth. Then I would fain have
 Can wept, yet I refrained my self for shami-
 ping, ing of my brethren, and said, I know it A good na-
 e to be not; for I am a bond-man. Then they ture.
 ed me took council amongst themselves, whe-
 to he ther, or to whom they might sell me;
 is un lest I should be found in their hands,
 lip th for they feared Jacob lest he should
 cause be revenged on them: for they had
 was heard that he was mighty, both to God
 cept a and man. Then said the Merchant to
 as m them, Redeem him now from the judg-
 d un ment of Putiphar; they hearing this,
 or bin went and asked for me, saying, that they
 him s had bought me for money, and he delive-
 woul red me. Memphisica spoke unto her hus-
 n, an band to buy me; for she said, I hear
 agai say they would sell him. And they sent
 amon an Eunuch to the Ishmaelites, and desired
 th to

The Testament

Thus the
righteous
be bought
and sold.

Concord
between
brethren
pleaseth
God.
Joseph's
merciful
heart de-
clared.

to buy me, and when he could not buy
gain with them, he returned and shew-
ed his Lady that they asked a great
price for the Child: she sent again ano-
ther Eunuch, saying; although they ask
two Balances of gold, see that thou
spare not for money, but buy the child
bringing him to me. He paid 80 golden
Crowns for me, & said to his Lady that
he paid 100, & I perceiving this, held
my peace lest the Eunuch should have
been searched. Behold my Sons what
I have sustained, love one of you ano-
ther, & with continuance, cast out from
among you deceitful minds; for God
delighteth in the concord of brethren, &
hath pleasure also in the love & choice
of a proved heart. For when my brothers
came out of Egypt and knew me, I gave
unto them their money, and never gave
reproach unto them, but comforted
them, and after the death of Jacob I
loved them more abundantly and as
that ever he commanded me I did very
gladly, and they marvelled because I
suffered not them to be troubled for a
small cause; for all that was in my
power I gave them. Their children
were reputed to me as mine own, and
mine own children as their servants.

Them

Their life was my life, and their sor-
row was my sorrow, and all their in-
firmity or disease was mine; my Land
was their Land, my counsel was the
counsel of them, and I never exalted
my self above them in pride for mine
own worldly glory, but was amongst
them as one of the least. Therefore my
songs, if ye walk in the commande-
ments of the Lord, the Lord shall exalt
you; and bless you in riches perpetual.
And if any man will do evil to you,
with meekness look that ye pray for
him, and God shall deliver you from
all evil. For behold and see, that for my
long sufferance the Daughter of my
Lord was given me to wife, and there
was given to me with her an hundred
talents of Gold; for God made them to
serve me, and gave me beauty, that I
should be as a flower above them that
were fair in Israel, and he kept me unto
mine age both in strength and beauty,
because I was like to Jacob in all
things. And what dreams I have seen,
my Children now hear. There were xii
barts feeding and nine were divided a-
broad in the earth; also I saw how that
of Juda was a Virgin born, having a
white lilken robe, and of her came forth

A Promise
for them
that pray
for their
enemies.
God pro-
videth for
his Elect.

Joseph's
Dreams.

The Testament

Christ
Propheci-
ed.

an Immaculate Lamb : And on the
left hand of the said Lamb, was as
were a Lion : and all Beasts made a
gainst him, and the Lamb overcame
them, and trode them under his feet
and in him joped the Angels, the men
and all the earth. These things shall
come to pass in their time, that is to
say, in the latter daies. Therefore my
sons, keep the commandment of the
Loyd, and honour Juda and Levi. For
them to you shall spring the Lamb of
God which by his grace shall preserve
all Gentiles and Israel. The Kingdom
him is a Kingdom eternal, which shall
never pass. For my Kingdom shall be
ended in you, as the keeping of an Or-
chard ; for after the harvest it shall ap-
pear no more. I know right well, that
after my death, the Egyptians, shall trou-
ble you, but God shall revenge you, and
bring you to the promised land, which
he sware to Abraham, Isaac and Jacob.
But carry my bones with you : for in
so doing the Loyd shall be in the light
with you against the Egyptians, and Be-
lial shall be indarknels with the Egp-
tians. Also carry with you your Mother
Zilpha, and nigh unto the Valley, near
unto Rachel bury her. When he had said
these

of Joseph.

in these words, he stretched forth his feet,
and slept the sleep of all the world.
Then they embalmed him with spices,
putting him in a Chest in Egypt, after
he had lived 110 years, who saw E-
phraim's Children unto the third genera-
tion: For unto Machir the son of Manas-
sah were children born on Joseph's knees.
After this, all they of Israel bewailed
him, and all the Egyptians with a great
mourning. For he had compassion of
Egypt as of his own proper members,
and assisted them, both with his labour
and counsel, and did them good at all
times and seasons.

The Testament of Benjamin made
to his Children at his death con-
cerning a clean mind.



Lo what true faithfull love doth mean :
all you that lovers be;
It is in heart and not in lust,
as you here plainly see.

The Testament of

B E N J A M I N.

THE Cōpy of Benjamin's words which he uttered to his Children. being of the Age of an hundred and twenty years, He kissed them, and said: As Isaac was born in the hundredth year of Abraham, so was I in the hundredth year of Jacob; and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the son of my daies, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me: I answered, They stained thy Coat with blood, and bringing it to him said: See if this be thy Sons Coat or no? And my brother also said unto me: Truly, when the Ishmaelites

*Benjamin:
what it
signifieth.*

The Testament

*Joseph's
distress
revenged
by God.*

*Tempta-
tion shall
not over-
come
them that
fear the
Lord.*

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, & his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, & obey his commandments following that good & holy man Joseph, and let your mind be set upon goodnes, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, & yet still God defended him? For he that feareth God, & loveth his neighbour cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jacob to pray for my brethren to the Lord, that he would not lay unto their

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of Benjamin.

their charges, the mischief that they had
 devised against him. Whereat Jacob cry-
 ed out, O son Joseph, thou hast overcome
 my heart. And therewithal embracing
 him, he kissed him two hours together,
 and said: In thee shall the prophesie of
 heaven be resembled to the full, concern-
 ing the Lamb of God, and Saviour of
 the world, that the unspotted shall be
 delivered for the wicked doers, and he
 that is without sin, shall die for sinners
 in the blood of his Testament, to the sal-
 vation both of the Gentiles and of Israel,
 and he shall dash Belial and all his ser-
 vants. My children, look upon the end
 of that good man & follow his merciful-
 nels with a good mind, that you also
 may have a Crown of Glorie upon your
 heads. A good man hath not a dark eye;
 for he is merciful & pittiful to all men;
 yea, though they be sinners and have de-
 vised mischief against him; and he that
 doth good, overcometh evil, 1. By the
 defence of goodnes, and loveth 2. The
 righteous as his own soul. If ano-
 ther. 3. Man be honoured, he envieth
 it not: If a man be enriched, it grieveth
 him not: If a man be strong, 4. O va-
 liant, he praiseth him, and believing
 him also to be chaste: He defendeth,

*Joseph a
 right fi-
 gure of Je-
 sus Christ.*

*A good
 man,*

*1. Over-
 cometh
 evil.*

*2. Loveth
 the righ-
 teous.*

*3. Envieth
 not,*

*4. Praiseth
 the vali-
 ant,*

The Testament

Defend-
th him
that fear-
eth God.
6. Admo-
nischeth
the sinner.
7. Pitieth
the poor.
The ex-
ample of a
godly
man con-
verteth
sinners.

5. Him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the Almighty. 6. He warneth him to return again. Whosoever hath the Grace of the good Spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their negardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away: For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph, The guiltful spirit

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of Benjamin.

of Belial hath no power over a good
mans mind; for the Angel of peace gui-
deth his soul. He looketh not affectio-
nately upon corruptible things, nor ra-
keth together riches in the desire of vo-
luptuousness. He is not delighted with
pleasures. He grieveth not his neigh-
bour. He stuffeth not himself with meat,
neither wandzeth he in the pride of his
eyes; for the Lord is his portion. He
taketh no glory for giving good coun-
sel. He passeth not how men dishonour
him, neither can he skill in any fraud
or guile, untruth, strife, or slanderous-
ness; for the Lord dwelleth in him, and
inlightneth his mind, and he rejoiceth
before all men in a good time. A
good mind hath not two tongues, one
to bless with, and another to curse
with; one to slander with, and another
to honour with; one of sorrow and
another of joy; one of quietness, and
another of trouble; one of dissimulati-
on, and another of truth; one of po-
verty, and another of riches; but it hath
one only disposition pure & uncorrupt
towards all. It hath no double sight
or double hearing. For in all things that
he doth, speaketh or seeth, he know-
eth that the Lord beholdeth his heart
and

The pro-
perties of
a righte-
ous man.

The Testament

Disobedi-
ence the
father of
seven mis-
chiefs.

1. Envy.
2. Despe-
ration.
3. Sorrow.
4. Bon-
dage.
5. Needi-
ness.
6. Trou-
ble.
7. Defola-
tion.

An exam-
ple of
Cain.

& therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of simplicity wherefore my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a Sword, & the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly desperateness, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he suffered, & in the nine hundredth year the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, & Lamech in seventy times seven: for they that are like Cain in spitefulness & hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind of clean

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clean in lobe, looketh not upon a woman
in way of lecherp. For he hath no desir-
ing in his heart, because the spirit of
the Lord resteth in him. For as the Sun
is not defiled by shining upon a puddle
or dunghil, but doth rather d'p up, and
drive away the stink: even so, a pure
mind striveth against the uncleannels
of the earth, and overcometh it, but is
not defiled it self. And I perceived by
the sayings of the righteous Enoch, that
there shall be evil deeds among you:
For you shall defile your selves with
the fornication of Sodom, and perish all,
save a few, and multiply inordinate
lusts in woman, and the reign of the
Lord shall not be among you; for he shall
take it away suddenly. Nevertheless
the Lords Temple shall be made in our
portion, and it shall be glorious among
you. For the Lord himself shall take the
kingdom upon him, and the 12 Tribes
shall be gathered together there, and all
Nations shall resort thither, until the
most High send his salvation in the vi-
sitation of his only begotten. And he
shall enter into the first Temple, and
there the Lord shall suffer wrong, and be
despised, and be lifted up unto a pierce
of timber. And the veil of the Tem-
ple,

An apt si-
militude
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A Prophe-
sie of the
nativity of
Christ.

Of his
passion,
Matth. 27.

The Testament

Of the coming of
the holy
spirit.
Of his Ascension.

ple, shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob, they gave us all these things for an Inheritance, saying, keep the Lords commandments till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac, and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter worshipping the King

A prophetic of the last coming of Christ. The resurrection and judgment described.

of Benjamin.

of heaven, which appeared on earth in the base shape of man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reprobeth Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, you shall dwell in hope again in me, and all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your robberies sake, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the Beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten

A prophesie of the Nativity of Christ.

The Testament, &c.

Christ described.

Christ wipe away our sins.

lighten all Nations with light of understanding, and shall come up to save Israel. He shall take from them as a wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Darling for evermore. And as concerning him, my Father Jacob taught me, saying; He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old, in a good age, & they put him in a Coffin, & in the four score and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their fathers bones privily again into the Land of Canaan: and buried him in Hebron, at the feet of his fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

FINIS.

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How these Testaments of the Twelve
Patriarchs were first found, and by
whose means they were translated
out of Greek into Latin.

THESE Testaments were hidden and
concealed a long time, so as the
Teachers and the Ancient Interpreters
could not find them. Which thing hap-
peneth through the spightfulness of the
Jews, who by reason of the most evident,
manifest, and often Prophecies of Christ,
that are written in them, did hide them
a long while. At length the Greeks being
very narrow searchers out of Ancient
Writings, sought these Testaments warily,
and got them more warily, and translated
them faithfully out of *Hebrew* into *Greek*.
Nevertheless this writing continued yet
still unknown, because there was not any
man to be found that was skilful both in
the *Greek* and *Latin*, nor any Interpreter
that might procure the translation of this
noble work, until the time of *Robert* the
second, sur-named *Grodshead* Bishop of
Lincoln, who sent diligent searches as far as
Greece,

Greece to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightson Prophecies, to the strengthening of the Christian Faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of *Greek* into *Latin* (in which two tongues he was counted very skilful by the help of Mr. *Nicholas Greek*, Parson of the Church of *Datchot*, and Chaplain to the Abbot of *St. Albans*, to the intent that by that means the evident Prophecies which shine more bright than the day light, might the more gloriously come abroad to the greater confusion of the Jews, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever. Amen.

At LONDON, Printed for the
Company of Stationers. 1683.

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